

aCROSS the scripture and history - A study on the shape and meaning of the sacrificial device used at Calvary.

TABLE OF CONTENTS:

[01] The TREE, (Stock (pole) & Branches (cross beam)), for in Nature, God's Creation, all Trees have branches, and from this Natural, we understand the Spiritual (1 Corinthians 15:46). ... **(Pages 1-14)**

[02] The VINE and TRELLIS, (VINE (pole) & BRANCHES (BOUGHS) & TRELLIS (cross beam)), for in Nature, God's Creation, all GRAPE VINES have branches. and there are TRELLISES, and from this Natural, we understand the Spiritual (1 Corinthians 15:46). ... **(Pages 14-16)**

[03] The SANCTUARY & SIX ITEMS, For God's WAY (John 14:6) is "in the Sanctuary" (Psalms 77:13) ... **(Pages 16-41)**

[04] Isaiah 28:16,17 ... **(Pages 41-47)**

[05] Moses and Joshua, Aaron and Hur; Exodus 17 ... **(Pages 47-48)**

[06] Samson; Judges 16 ... **(Pages 48-50)**

[07] Absalom And Christ Jesus And the Tree (with a few other mentions) ... **(Pages 50-55)**

[08] What of the Serpent upon a Pole in Numbers 21:8,9, as Jesus references in John 3, 8 & 12? ... **(Pages 55-64)**

[09] De Cruce Liber Primus, by Justus Lipsius ... **(Pages 64-69)**

[10] In Ezekiel 9:4 we read a mark set upon those who follow God ... **(Pages 69-70)**

[11] The Commandments of God dealing with the Vertical and Horizontal relationships, God to Man or Man to God, and the other Man to Man ... **(Pages 70-74)**

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 01.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

#1

The TREE, (Stock (pole) & Branches (cross beam)), for in Nature, God's Creation, all Trees have branches, and from this Natural, we understand the Spiritual (1 Corinthians 15:46).

https://archive.org/details/awhn-cross-the-tree-of-life_202301

WTS/JW resource materials -

https://archive.org/details/@its_adventageous?query=WTS

Jesus, the “lamb of God” [Genesis 22:8; John 1:29,36; Revelation 5:6, etc] or “Passover” [1 Corinthians 5:7] died, even as the one True Sacrifice [Hebrews, etc], of which all of the shadow/typical/ensamples pointed to [Colossians 2:17; Hebrews 8:5, 10:1, etc].

While that is the most important thing to consider above all, it is not the only thing to consider, since the Holy Spirit, even the “another Comforter” [John 14:16], yes, “the Spirit of Truth” [James 4:17], would lead us into all truth [John 15:26, 16:13].

A question has been asked,

What was the shape of the instrument by which Jesus was Crucified by the Romans?, in other words, was it in the shape of the T[au], t[ee], the 'x', 'y', or was it merely an single upright stake/pole/pallisade, or something else?

While this question is truly secondary to the original and greater reality of Jesus death, and the plan of redemption itself and what it means to God, the Heavenlies and us, there is no reason to consider this question to be invalid, or unworthy of consideration, nor ultimately unimportant, and if to be considered truly and most prayerfully, then what implications or even direct lessons can we learn from the answer to the question, out of/from the Word of God, for everything written is there for a purpose, even for our learning and instruction:

2 Timothy 3:16 KJB - All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

We could begin by citing all manner of facts from history, etc, but let us begin with the Word of God, and then verify through history, since the Bible is the criterion for Truth, and all evidence found cannot disagree with it, since it is written:

John 17:17 KJB - Sanctify them through thy truth: thy word is truth.

Psalms 12:6 KJB - The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Isaiah 8:20 KJB - To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Titus 1:2 KJB - "... God, that cannot lie ..."

Hebrews 6:18 KJB - "... impossible for God to lie ..."

Proverbs 8:7 KJB - For my mouth shall speak truth; and wickedness is an abomination to my lips.

1 Peter 2:22 KJB - Who did no sin, neither was guile found in his mouth:

Isaiah 45:19 KJB - I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Yet, it is not enough to simply turn to Scripture and point to one example, and turn from those pages, but we much of necessity "search the Scriptures" [John 5:39], and be like the Bereans, which were "more noble than those in Thessalonica" to see if these "things were so" [Acts 17:11], but we must go by the rules of the Bible itself, which is written unto us "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" [Isaiah 28:10,13], and moreso, must be found in the "mouth of two or three witnesses" so that every word "be established" [2 Corinthians 13:1, etc], and so being found in one place of the Prophets, it cannot be found to contradict another, for the spirits of the Prophets are "subject to the Prophets" [1 Corinthians 14:32], which are subject to the Law of God, even the Ten Commandments [Numbers 22:18; Deuteronomy 4:2; Ecclesiastes 12:13,14].

Let us put away any preconceived ideas, and simply take up the Word of God, even prayerfully, and ask God for the Truth of the matter, for if we are seeking Him, His Will, and His Truth, He will give it freely unto us simply for the asking [Luke 11:1-13].

We can know for certain that the Scriptures point us to Christ Jesus, for it is written:

John 5:39 KJB - Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Luke 24:27 KJB - And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 1:45 KJB - Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Acts 28:23 KJB - And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 3:18 KJB - But those things, which God before had shewed by the mouth of

all his prophets, that Christ should suffer, he hath so fulfilled.

Let us notice that Acts 3:18, speaks that “all of his [God's] prophets” foretold that “Christ should suffer”. This means we ought to be able to go to the Old Testament to see if it speaks of this suffering, and manner by which Jesus would die. We shall then also consider the New Testament texts, which are built upon the foundation of the Old Testament texts.

Deuteronomy 21:22 KJB - And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

Deuteronomy 21:23 KJB - His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

The Hebrew word for “tree” in Deuteronomy 21:22,23, is [Hebrew: H6086] “עץ” [transliterated] “ëtz”, meaning “[1] tree, wood, timber, stock, plank, stalk, stick, gallows; [A] tree, trees; [B] wood, pieces of wood, gallows, firewood, cedar-wood, woody flax” [Strong's Concordance] which comes from the root word [Hebrew: H6095] “עצה”, [transliterated] “`atsah”, meaning “shut”. The KJB translates Strong's H6086 in the following manner, taken from E-Sword KJC [King James Concordance]:

“Total KJB Occurrences: 334:

wood, 107:

Gen 6:14, Gen 22:3, Gen 22:6-7 (2), Gen 22:9 (2), Exo 7:19, Exo 25:5, Exo 25:10, Exo 25:13, Exo 25:23, Exo 25:28, Exo 26:15, Exo 26:26, Exo 27:1, Exo 27:6, Exo 30:1, Exo 30:5, Exo 35:7, Exo 35:24, Exo 35:33, Exo 36:20, Exo 36:31, Exo 37:1, Exo 37:4, Exo 37:10, Exo 37:15, Exo 37:25, Exo 37:28, Exo 38:1, Lev 1:6-8 (3), Lev 1:12, Lev 1:17, Lev 3:5, Lev 6:12 (2), Lev 11:32, Lev 14:4, Lev 14:6, Lev 14:49, Lev 14:51-52 (2), Lev 15:12, Num 13:20, Num 19:6, Num 31:20, Num 35:18, Deu 4:28, Deu 10:1, Deu 10:3, Deu 19:5, Deu 28:36, Deu 28:64, Deu 29:11, Deu 29:17, Jos 9:21, Jos 9:23, Jos 9:27, Jdg 6:26, 1Sa 6:14, 2Sa 6:5, 2Sa 24:22, 1Ki 6:15, 1Ki 18:23 (2), 1Ki 18:33 (3), 1Ki 18:38, 2Ki 6:4, 2Ki 19:18, 1Ch 21:23, 1Ch 22:4, 1Ch 29:2 (2), 2Ch 2:16, Neh 8:4, Neh 10:34, Neh 13:31, Job 41:27, Pro 26:20-21 (2), Son 3:9 (2), Isa 10:15, Isa 30:33, Isa 45:19-20 (2), Isa 60:17, Jer 5:14, Jer 7:18, Jer 28:13, Jer 46:22, Lam 5:4, Lam 5:13, Eze 15:3, Eze 20:32, Eze 39:10 (2), Eze 41:16, Eze 41:22 (2), Hab 2:19, Hag 1:8, Zec 12:6

tree, 88

Gen 1:11-12 (2), Gen 1:29 (2), Gen 2:9 (3), Gen 2:16-17 (2), Gen 3:1, Gen 3:3, Gen 3:6 (2), Gen 3:11-12 (2), Gen 3:17, Gen 3:22, Gen 3:24, Gen 18:4, Gen 18:8, Gen 40:19, Exo 9:25, Exo 10:5, Exo 15:25, Lev 27:30, Deu 12:2, Deu 19:5, Deu 20:19, Deu 21:22-23 (2), Deu 22:6, Jos 8:29 (2), Jdg 9:10-11 (2), 1Ki 4:33, 1Ki 6:23, 1Ki 6:31-34 (4), 1Ki 14:23, 2Ki 3:19, 2Ki 16:4, 2Ki 17:10, 2Ch 3:5, 2Ch 28:4, Est 2:23, Job 14:7, Job 19:10, Job 24:20, Psa 1:3, Pro 3:18, Pro 11:30, Pro 13:12,

Pro 15:4, Son 2:3 (3), Isa 40:20, Isa 44:19 (2), Isa 44:23, Isa 56:3, Isa 57:5, Isa 65:22, Jer 2:20, Jer 3:6, Jer 3:13, Jer 10:3, Jer 11:19, Jer 17:8, Eze 6:13, Eze 15:2 (2), Eze 15:6, Eze 17:24 (4), Eze 20:47 (2), Eze 21:10, Eze 31:8, Eze 34:27, Eze 36:30, Joe 2:22, Hag 2:19

trees, 79

Gen 3:2, Gen 3:8, Gen 23:17, Exo 10:15 (2), Lev 19:23, Lev 23:40 (2), Lev 26:4, Deu 16:20-21 (2), Deu 20:19-20 (3), Deu 28:42, Jos 10:26-27 (3), Jdg 9:8-15 (8), Jdg 9:48, 2Sa 5:11, 1Ki 4:33, 1Ki 10:10-12 (7), 2Ki 3:25, 1Ch 16:33, 1Ch 22:4, 2Ch 9:10-11 (2), Ezr 3:7, Neh 8:15, Neh 9:25, Neh 10:35, Neh 10:37, Psa 74:5, Psa 96:12, Psa 104:16, Psa 105:33, Psa 148:9, Ecc 2:5-6 (2), Son 2:3, Son 4:14, Isa 7:2, Isa 10:19, Isa 44:14, Isa 55:12, Jer 7:20, Eze 15:2 (2), Eze 15:6, Eze 17:24, Eze 20:28, Eze 31:4-5 (2), Eze 31:8-9 (3), Eze 31:14-16 (3), Eze 31:18 (2), Eze 47:7, Joe 1:12 (2), Joe 1:19

timber, 23

Exo 31:5, Lev 14:45, 1Ki 5:6, 1Ki 5:8 (2), 1Ki 5:18, 1Ki 6:10, 1Ki 15:22, 2Ki 12:12, 2Ki 22:6, 1Ch 14:1, 1Ch 22:14-15 (2), 2Ch 2:8-10 (3), 2Ch 2:14, 2Ch 16:6, 2Ch 34:11, Neh 2:8, Eze 26:12, Hab 2:11, Zec 5:4

stick, 9

2Ki 6:6, Lam 4:8, Eze 37:16-17 (4), Eze 37:19 (3)

gallows, 8

Est 5:14 (2), Est 6:4, Est 7:9-10 (2), Est 8:7, Est 9:13, Est 9:25

sticks, 5

Num 15:32-33 (2), 1Ki 17:10, 1Ki 17:12, Eze 37:20

carpenters, 3

2Ki 12:11 (2), 1Ch 14:1

staff, 3

2Sa 21:19, 2Sa 23:7, 1Ch 20:5

stock, 2

Jer 2:27, Jer 10:8

stocks, 2

Jer 3:8-9 (2), Hos 4:12

carpenter, 1

Isa 44:12-13 (2)

helve, 1

Deu 19:5

pine, 1

Neh 8:15

planks, 1

Eze 41:25

stalks, 1

Jos 2:6"

The "tree", as a whole itself, is made up of "sticks" [Hebrew: H6086, same as the word "tree" in Deuteronomy 21:22,23], see Numbers 15:32,33:

Numbers 15:32 KJB - And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

Numbers 15:33 KJB - And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

These "sticks", or the various parts of the whole "Tree", in Scripture, are known as the:

[1] Root[s]: [Deuteronomy 29:18; Judges 5:14; 1 Kings 14:15; 2 Kings 19:30; 2 Chronicles 7:20; Job 5:3, 8:17, 14:8, 18:16, 19:28, 28:9, 29:29, 30:4, 31:12; Psalms 52:5, 80:9; Proverbs 12:3,12; Isaiah 5:24, 11:1,10, 14:29,30, 27:6, 37:31, 40:24, 53:2; Jeremiah 1:10, 12:2, 17:8; Ezekiel 17:6,7,9, 31:7; Daniel 4:15,23,26, 7:6, 11:7; Hosea 9:16, 14:5; Amos 2:9; Malachi 4:1; Matthew 3:10, 13:6,21,29; Mark 4:6,17, 11:20; Luke 3:9, 8:13, 17:6; Romans 11:16,17,18, 15:12; 1 Timothy 6:10; Hebrews 12:15; Jude 1:12; Revelation 5:5, 22:16].

A "root" is that part of the "tree" which is generally "in the earth" [Daniel 4:15,23], and "beneath" [Job 18:16; Amos 2:9] or "under" [Ezekiel 17:6] the soil, or "spreadeth out ... by the river" [Jeremiah 17:8], often "wrapped about the heap ... the place of stones" [Job 8:17].

Any "tree" which was "cut down", by "the axe" which is "laid unto the root of the trees" [Matthew 3:10; Luke 3:9] or "plucked up by the roots" [Psalms 52:5; Daniel 7:8; Jude 1:12], it is "twice dead" [Jude 1:12], having no hope, it is even as the "second death" [Revelation 2:10, 20:6,14, 21:8].

[2] Stock[s] [Stump, Shoot, Shaft, Stalk[s], Stem]: [Genesis 41:5,22; Exodus 37:17; Leviticus 25:47; Joshua 2:6; 1 Samuel 5:4; Job 14:8; Isaiah 11:1, 40:24, 44:19; Jeremiah 2:27, 3:9, 10:8; Ezekiel 31:14; Daniel 4:15,23,26, Hosea 4:12, 8:7; Acts 13:26; Philippians 3:5].

As it is written, if a “tree” but cut down, yet not to the root, but to even to the Stump with roots left intact in the earth, it still has hope, “For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.” [Job 14:7].

King Nebuchadnezzar [II] of [Neo] Babylon, was “purge[d]” [pruned; John 15:2] in such a way [Daniel 4:15,23,26], and was delivered from destruction, and shall be in the Kingdom of Heaven [Daniel 4:1-3,36,37].

[3] Branch[es] [Bough[s], Rod[s]]: [Genesis 30:37,38,39,41, 40:10,12, 49:22; Exodus 4:2,4,17,20, 7:9,10,12,15,17,29,20, 8:5,16,17, 9:23, 10:13, 14:16, 17:5,9, 21:20, 25:31,32,33,35,36, 37:17,18,19,21,22; Leviticus 23:40, 27:32; Numbers 13:23, 17:2,3,5,6,7,8,9,10, 20:8,9,11; Deuteronomy 24:20; Judges 9:48,49; 1 Samuel 14:27,43; 2 Samuel 7:14, 18:9; Nehemiah 8:15; Job 8:6, 9:34, 14:7,9, 15:30,32, 18:16, 21:9, 29:19; Psalms 2:9, 23:4, 74:2, 80:10,11,15, 89:32, 104:12, 110:2, 125:3; Proverbs 10:13, 11:28, 13:24, 14:3, 22:8,15, 23:13,14, 26:3, 29:15; Song of Songs [Solomon] 7:8; Isaiah 4:2, 9:4,14, 10:5,15,24,26,33, 11:1,4, 14:19,29, 16:8, 17:6,9, 18:5, 19:15, 25:5, 27:10,11, 28:27, 30:31, 60:21; Jeremiah 1:11, 10:16, 11:16, 23:5, 33:15, 48:17, 51:19; Lamentations 3:1; Ezekiel 7:10,11, 8:17, 15:2, 17:3,6,7,8,22,23, 19:10,11,12,14, 20:37, 21:10,13, 31:3,5,6,7,8,9,10,12,13,14, 36:8; Daniel 4:12,14,21, 11:7; Hosea 11:6, 14:6; Joel 1:7; Micah 5:1, 6:9, 7:14; Nahum 2:2; Zechariah 3:8, 4:12, 6:12; Malachi 4:1; Matthew 13:32, 21:8, 24:32; Mark 4:32, 11:8, 13:28; Luke 13:19; John 12:13, 15:2,4,5,6; Romans 11:16,17,18,19,21,24; 1 Corinthians 4:21; 2 Corinthians 11:25; Hebrews 9:4; Revelation 2:27, 11:1, 12:5, 19:15; see also “barked” [Joel 1:7]; see also “beam[s]” [Genesis 19:8 [roof]; 1 Kings 6:6,9,36, 7:2,3,12; 2 Kings 6:2,5; 2 Chronicles 3:7; Nehemiah 2:8, 3:3,6; Psalms 104:3; Song of Songs [Solomon] 1:7]]

[4] Leaf[ves]: [Genesis 3:7, 8:11; Leviticus 26:36; 1 King 6:34; Job 13:25; Psalms 1:3; Isaiah 1:30, 6:13, 34:4, 64:6; Jeremiah 8:13, 17:8, 36:23; Ezekiel 17:9, 41:24, 47:12; Daniel 4:12,14,21; Matthew 21:19, 24:32; Mark 11:13, 13:28; Revelation 22:2]

[5] Knop[s] [Bud[s, ded]]: [Genesis 40:10; Exodus 25:31,33,34,35,36, 37:17,19,20,21,22; Numbers 17:8; 1 Kings 6:18, 7:24; Job 14:9, 38:27; Psalms 132:17; Song of Songs [Solomon] 6:11, 7:12; Isaiah 18:5, 27:6, 55:10, 61:11; Ezekiel 7:10, 16:7, 29:21; Hosea 8:7; Hebrews 9:4; see also “lintel” [Amos 9:1; Zephaniah 2:14]]

[6] Flower[s] [Blossom]: [Exodus 25:31,33,34, 37:17,19,20; Leviticus 15:24,33; Numbers 8:4, 17:5; 1 Samuel 2:33; 1 Kings 6:18,29,32,35, 7:26,49; 2 Chronicles 4:5,21; Song of Songs [Solomon] 2:12, 5:13; Job 14:2, 15:33; Psalms 103:15; Isaiah 5:24, 18:5, 27:6, 28:1,4, 35:1,2, 40:6,7,8; Nahum 1:4; Habakkuk 3:17; 1 Corinthians 7:36; James 1:10,11; 1 Peter 1:24]

[7] Fruit[s]: [Genesis 1:11,12,29, 3:2,3,6, 4:3, 30:2, 43:11; Exodus 10:15, 21:22, 22:29, 23:10; Leviticus 19:23,24,25, 23:39, 25:3,15,,16,19,21,22, 26:4,20, 27:30; Numbers 13:20,26,27; Deuteronomy 1:25, 7:13, 11:17, 22:9, 26:2, 28:4,11,18,33,40,42,51,53, 30:9, 33:14; Joshua 5:12; Judges 9:11; 2 Samuel 9:10, 16:1,2; 2 Kings 8:6, 19:19,29,30; Nehemiah 9:25,36, 10:35,37; Job 31:39; Psalms 1:3, 21:10, 72:16, 92:14, 104:13, 105:35, 107:37, 127:3, 132:11; Proverbs 1:31, 8:19, 10:16, 11:30, 12:12,14, 13:2, 18:20,21, 27:18, 31:16,31; Ecclesiastes 2:5; Song of Songs [Solomon] 2:3, 4:13,16, 6:11, 7:13, 8:11,12; Isaiah 3:10, 4:2, 10:12, 13:18, 14:29, 16:9, 27:6,9, 28:4, 33:9, 37:30,31, 40:10,12, 48:32, 57:19, 65:21; Jeremiah 2:7, 6:19, 7:20, 11:16,19, 12:2, 17:8,10, 21:14, 29:5,28, 32:19; Lamentations 2:20, 4:9; Ezekiel 17:8,9,23, 19:12,14, 25:4, 34:27, 36:8,11,30, 47:12; Daniel 4:12,14,21; Hosea 9:16, 10:1,13, 14:8; Joel 2:22; Amos 2:9, 6:12, 7:14, 8:1,2, 9:14; Micah 6:7, 7:1,13; Habakkuk 3:17; Haggai 1:10; Zechariah 8:12; Malachi 1:12, 3:11; Matthew 3:8,10, 7:16,17,18,19,20, 12:33, 13:8,23,26, 21:19,34,41,43, 26:29; Mark 4:7,8,20,28,29, 11:14, 12:2, 14:25; Luke 1:42, 3:8,9, 6:43,44, 8:8,14,15, 12:17,18, 13:6,7,9, 20:10, 22:18; John 4:36, 12:24, 15:2,4,5,8,16; Acts 2:30; Romans 1:13, 6:21,22, 7:4,5, 15:28; 1 Corinthians 9:7; 2 Corinthians 9:10; Galatians 5:22; Ephesians 5:9; Philippians 1:11,22, 4:17; Colossians 1:6; 2 Timothy 2:6; Hebrews 12:11, 13:15; James 3:17,18, 5:7,18; Jude 1:12; Revelation 18:14, 22:2; see also "firstfruit[s]" [Exodus 23:16,19, 34:22,26; Leviticus 2:12,14, 23:10,17,20; Numbers 18:12, 28:26; Deuteronomy 18:4, 26:10; 2 Kings 4:42; 2 Chronicles 31:5; Nehemiah 10:35,37, 12:44, 13:31; Proverbs 3:9; Jeremiah 2:3; Ezekiel 20:40, 44:30, 48:14; Romans 8:23, 11:16, 16:5; 1 Corinthians 15:20,23, 16:15; James 1:18; Revelation 14:4]]

[8] Seed[s]: [Genesis 1:11,12,29, 3:15, 4:25, 7:3, 9:9, 12:7, 13:15,16, 15:3,5,13,18, 16:10, 17:7,8,9,10, 12,19, 19:32,34, 21:12,13, 22:17,18, 24:7,60, 26:3,4,24, 28:4,13,14, 32:12, 35:12, 38:8,9, 46:6,7, 47:19,23,24, 48:4,11,19; Exodus 16:31, 28:43, 30:21, 32:13, 33:1; Leviticus 11:37,38, 12:2, 15:16,17,18,32, 18:21, 19:19, 20:2,3,4, 21:15,17,21, 22:3,4, 26:16, 27:16,30; Numbers 5:28, 11:7, 14:24, 16:40, 18:19, 20:5, 24:7, 25:13; Deuteronomy 4:37, 10:15, 11:9,10, 14:22, 22:9, 28:38,46,59, 30:6,19, 31:21, 34:4; Joshua 24:3; Ruth 4:12; 1 Samuel 2:20, 8:15, 20:42, 24:21; 2 Samuel 4:8, 7:12, 22:51; 1 Kings 2:33, 11:14,39, 18:32; 2 Kings 5:27, 11:1, 17:20, 25:25; 1 Chronicles 16:13, 17:11; 2 Chronicles 20:7, 22:10; Ezra 2:59, 9:2; Nehemiah 7:61, 9:2,8; Esther 6:13, 9:27,28,31, 10:3; Job 5:25, 21:8, 39:12; Psalms 18:50, 21:10, 22:23,30, 25:13, 37:25,26,28, 69:36, 89:4,29,36, 102:28, 105:6, 106:27, 112:2, 126:6; Proverbs 11:21; Ecclesiastes 11:6; Isaiah 1:4, 5:10, 6:13, 14:20, 17:11, 23:3, 30:23, 41:8, 43:5, 44:3, 45:19,25, 48:19, 53:10, 54:3, 55:10, 57:3,4, 59:21, 61:9, 65:9,23, 66:22; Jeremiah 2:21, 7:15, 22:28,30, 23:8, 29:32, 30:10, 31:27,36,37, 33:22,26, 35:7,9, 36:31, 41:1, 46:27, 49:10; Ezekiel 17:5,13, 20:5, 43:19, 44:22; Daniel 1:3, 2:43, 9:1; Joel 1:17; Amos 9:13; Haggai 2:19; Zechariah 8:12; Malachi 2:3,15; Matthew 13:4,19,20,22,23,24,27,31,32,37,38, 17:20, 22:24; Mark 4:26,27,31, 12:19,20,21,22; Luke 1:55, 8:5,11, 13:19, 17:6, 20:28; John 7:42, 8:33,37; Acts 3:25, 7:5,6, 13:23; Romans 1:3, 4:13,16,18, 9:7,8,29, 11:1; 1 Corinthians 15:38; 2 Corinthians 9:10, 11:22; Galatians 3:16,19,29; 2 Timothy 2:8; Hebrews 2:16, 11:11,18; 1 Peter 1:23; 1 John 3:9; Revelation 12:17]

Further, it is written, any “tree” can only bring forth after its “kind” [Genesis 1:11,12]:

Matthew 7:17 KJB - Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18 KJB - A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Matthew 7:19 KJB - Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Matthew 12:33 KJB - Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Luke 6:43 KJB - For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

Paul the Apostle, in the New Testament quotes Deuteronomy 21:22,23, in regards to the “tree” that Jesus was hung upon, when he writes:

Galatians 3:13 KJB - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Peter does the same, recorded by Luke, in reference:

Acts 5:30 - KJB - The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 10:39 - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

1 Peter 2:24 KJB - Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Other examples, of others in the Old Testament “hanged on a tree” are found in Genesis 40:19; Joshua 8:29; Esther 2:23.

Now, since it is written, in many places in Scripture, that any “tree”, including the “tree”, as Paul writes and cites, upon which Jesus was hung, is not simply made up of a “root[s]”, nor a “stump”, nor a “seed[s]”, nor a “flower[s]”, nor a “fruit[s]”, nor a “knop[s]”, nor a “leaf[ves]”, but incorporating them all, then so also includes, the “branches” which come off of the “stump” [trunk], and for the cross this is known commonly as the 'transverse' or 'transom' “patibulum”, which Jesus carried, further reading, may be done here, for the historical uses of it - http://en.wikipedia.org/wiki/Instrument_of_Jesus%27_crucifixion .

Let us remember, that Jesus said, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” [John 5:39]

Jesus hands were “stretched out”, on this “tree”, even to the “right hand” and to the “left”:

Psalms 88:9 KJB - Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

Romans 10:21 KJB - But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Matthew 27:38 KJB - Then were there two thieves crucified with him, one on the right hand, and another on the left.

For it is written of Jesus:

Psalms 22:12 KJB - Many bulls have compassed me: strong bulls of Bashan have beset me round.

Psalms 22:13 KJB - They gaped upon me with their mouths, as a ravening and a roaring lion.

Psalms 22:14 KJB - I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

Psalms 22:15 KJB - My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Psalms 22:16 KJB - For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

Psalms 22:17 KJB - I may tell all my bones: they look and stare upon me.

Psalms 22:18 KJB - They part my garments among them, and cast lots upon my vesture.

And further:

Matthew 27:37 KJB - And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

For Jesus “hands” were “pierced” by the “nails” [plural], one nail in the right hand, the other in the left, while the accusation, His title, above:

John 20:25 KJB - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Jesus opened his arms wide, as “far as the east is from the west” in His love, to deliver and save:

Psalms 103:10 KJB - He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

Psalms 103:11 KJB - For as the heaven is high above the earth, so great is his mercy toward them that fear him.

Psalms 103:12 KJB - As far as the east is from the west, so far hath he removed our transgressions from us.

For the Scriptures declare that He would deliver by His “mighty hand” and “out stretched arm”.

The Scriptures declare that though there was the “tree of life” in the Garden of Eden on earth [Genesis 2:9, 3:22,24], but also seen in Heaven [Ezekiel 47:12; Revelation 2:7, 22:2,14]. Yet, the Scriptures speak of other “tree[s] of life”:

Wisdom is a Tree of Life:

Proverbs 3:18 KJB - She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

The Fruit of Righteousness, is a Tree of Life:

Proverbs 11:30 KJB - The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Hope, when it comes, is a Tree of Life:

Proverbs 13:12 KJB - Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Whom is our Blessed Hope?

Titus 2:13 KJB - Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

A Wholesome Tongue is a Tree of Life:

Proverbs 15:4 KJB - A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

Wherein is a Wholesome Tongue, but He that speaks the Word?

2 Samuel 23:2 KJB - The Spirit of the LORD spake by me, and his word was in my tongue.

1 Timothy 6:3 KJB - If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

John 1:1 KJB - In the beginning was the Word, and the Word was with God, and the Word was God.

Yet, even of these, they speak of Jesus the Christ, crucified upon the cross:

The True Tree of Life, is Jesus Christ:

John 1:4 KJB - In him was life; and the life was the light of men. John 1:4

John 14:6 KJB - Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6

Romans 6:23 KJB - For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

2 Timothy 1:1 KJB - Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Matthew 7:17 KJB - Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Matthew 7:18 KJB - A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Luke 6:43 KJB - For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

Luke 6:44 KJB - For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Luke 23:31 KJB - For if they do these things in a green tree, what shall be done in the dry?

Acts 5:30 KJB - The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 10:39 KJB - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Acts 13:29 KJB - And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

Galatians 3:13 KJB - Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

1 Peter 2:24 KJB - Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

What is the Fruit of the Tree?

Song of Songs [Solomon] KJB - As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

Genesis 1:11 KJB - And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

[1] James 3:18 KJB - And the fruit of righteousness is sown in peace of them that make peace.

Hebrews 12:11 KJB - Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Amos 6:12 KJB - Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

Philippians 1:11 KJB - Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

[2] Hebrews 13:15 KJB - By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Ephesians 5:9 KJB - (For the fruit of the Spirit is in all goodness and righteousness and truth;)

[3] Romans 6:22 KJB - But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

[4-10] Galatians 5:22 KJB - But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

[11] James 3:11 KJB - But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[12] Matthew 3:8 KJB - Bring forth therefore fruits meet for repentance:

1 Corinthians 15:23 KJB - But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

The Seed is Christ:

Galatians 3:16 KJB - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Planted in the soil of the Heart, that it may grow up into a tree after its kind, bearing much fruit to all:

Matthew 13:19 KJB - When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

Where was the Tree of Life planted? In the Garden, even the Heart of man, which God created to be a Garden... where God was to walk, as the Garden outwardly, so the one inwardly [see also Song of Songs [Solomon, etc]] ...

Genesis 2:10 KJB - And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

John 4:14 KJB - But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

[Just as there were 4 in Eden, the number 4 being of menaing 'universal', springing up from within, from Christ, going out unto all the earth from us... bringing life to others in His name.]

Proverbs 11:25 KJB - The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Isaiah 58:11 KJB - And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Jeremiah 31:12 KJB - Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Isn't it interesting that when Man sinned, thorns and thistles grew?

And as the sin of mankind increases, the whole creation groans and travails, and the other creatures become more diseased and sick? See Hosea 4 and Romans 8:22, etc

That Tree of Life:

Deuteronomy 21:23 KJB - His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.

Acts 5:30 KJB - The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 10:39 KJB - And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

1 Corinthians 2:2 KJB - For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Galatians 2:20 KJB - I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 6:14 KJB - But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 02.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

#2

The VINE and TRELLIS, (VINE (pole) & BRANCHES (BOUGHS) & TRELLIS (cross beam)), for in Nature, God's Creation, all GRAPE VINES have branches. and there are TRELLISES, and from this Natural, we understand the Spiritual (1 Corinthians 15:46).

https://archive.org/details/awhn-cross-the-tree-of-life_202301

https://archive.org/details/awhn-cross-grape-vine-03_202301

<https://archive.org/details/awhn-cross-grape-vine-01>

<https://archive.org/details/awhn-cross-grape-vine-02>

https://archive.org/details/awhn-cross-grapevine_202301

Jesus himself said, speaking in another manner:

John 15:1 KJB - I am the true vine, and my Father is the husbandman.

John 15:4 KJB - Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

John 15:5 KJB - I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Genesis 40:10 KJB - And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

Psalms 80:8 KJB - Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Psalms 80:9 KJB - Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

Psalms 80:10 KJB - The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

Psalms 80:11 KJB - She sent out her boughs unto the sea, and her branches unto the river.

Psalms 80:12 KJB - Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

Psalms 80:13 KJB - The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Psalms 80:14 KJB - Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

Psalms 80:15 KJB - And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

Psalms 80:16 KJB - It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

Ezekiel 15:2 KJB - Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

Ezekiel 15:6 KJB - Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

Ezekiel 19:10 KJB - Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

Nahum 2:2 KJB - For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

Vines & Branches (Genesis 40:10; Judges 9:12,13, Psalms 80:8-16, Isaiah 16:8; Ezekiel 15:2,6, 17:6,7,8, 19:10; Joel 1:7; Nahum 2:2; John 15:1,4,5)

And since Jesus is "the vine", it climbs up and supported by wood, and stretches out its tendrils along the trellises.

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 03.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

#3

The SANCTUARY & SIX ITEMS, For God's WAY (John 14:6) is "in the Sanctuary" (Psalms 77:13):

https://archive.org/details/awhn-cross-sanctuary-01_202301

https://archive.org/details/awhn-cross-sanctuary-02_202301

https://archive.org/details/awhn-cross-sanctuary-03_202301

https://archive.org/details/awhn-cross-sanctuary-04_202301

https://archive.org/details/awhn-cross-sanctuary-05_202301

[1] The Sanctuary, the Pattern/Type given by God, reveals the Cross itself, let us take a look:

Hebrews 9:23 KJB - [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

The "earthly" tabernacle, "the tupos", the type or plan, being "patterned" after the "heavenly":

Acts 7:44 KJB - Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Exodus 26:30 KJB - And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

The tabernacle in the wilderness, and that which went with it, were merely the "patterns of things in the heavens", which could not truly be "purified" with those typological sacrifices.

The Holy Scriptures says of the Heavenly Sanctuary, the True Tabernacle, "which the Lord pitched and not man", "the heavenly things themselves", could and must be "purified" with "better sacrifices" than the typological/shadowy ones:

Exodus 25:9 KJB - According to all that I shew thee, [after] the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make [it].

Exodus 25:40 KJB - And look that thou make [them] after their pattern, which was shewed thee in the mount.

Numbers 8:4 KJB - And this work of the candlestick [was of] beaten gold, unto the shaft thereof, unto the flowers thereof, [was] beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

1 Chronicles 28:19 KJB - All [this, said David], the LORD made me understand in writing by [his] hand upon me, [even] all the works of this pattern.

Ephesians 1:20 KJB - Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places],

Hebrews 8:1 KJB - Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Hebrews 8:2 KJB - A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Hebrews 8:5 KJB - Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount.

Hebrews 9:11 KJB - But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Hebrews 9:24 KJB - For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Tupos = type, pattern. Strong's G5179 -

<https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G5179&t=KJV>

See Romans 5:14, Adam was the "figure" of Him who was to come.

See 1 Corinthians 10:6,11 "ensample[s]" is the tupos, of that which we are to learn from, the "pattern".

Skia = shadow, not the substance. Strong's G4639 -

<https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G4639&t=KJV>

See Colossians 2:17, shadow of the types, see Hebrews 10:1

See Hebrews 8:5, earthly priests and High Priests, but a type pointing to Christ Jesus own Priesthood and High Priesthood

See Hebrews 10:1, shadow of the types, see Colossians 2:17

AntiTupos = antitype, reality which is greater than the type/shadow. Strong's G499 - <https://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G499&t=KJV>

See Hebrews 9:24: "For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us:"

see also 1 Peter 3:21.

Let us now establish the pattern/type and reality/antitype:

"...even Christ our passover is sacrificed for us..." 1 Corinthians 5:7;p

John the Baptist understood the type/reality, that Jesus was the Anti-typical [fulfillment/reality, that which is the substance, casting the shadow, not the shadow itself],

[I.] "... Jesus coming unto him, and saith, Behold the Lamb of God..." John 1:29;p

[II.] "And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" John 1:36

Since the scripture is clear that Jesus is the "Lamb of God", and that Christ Jesus is our "Passover", it is clear that the Passover must of necessity be sacrificed upon the 14th day after the New Moon of Abib/Nisan:

Exodus 12:11 KJB - And thus shall ye eat it; [with] your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it [is] the LORD'S passover.

Exodus 12:21 KJB - Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

Exodus 12:27 KJB - That ye shall say, It [is] the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Leviticus 23:5 KJB - In the fourteenth [day] of the first month at even [is] the

LORD'S passover.

This, should be enough to establish that Jesus, "our passover" was to be killed upon the 14th of Abib/Nisan, though there is of course many more substantiating texts [Numbers 9:5, 28:16, etc], see also Joshua 5:10, where they obeyed this ordinance:

Joshua 5:10 KJB - And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

If Jesus is not the fulfillment of the tupos/type, he being the Anti-type/reality/substance, what then is the point of John pointing to Him and saying that He is the "Lamb of God", or to Paul saying "Christ our Passover"? There of course would be no point in them doing so, if the original type did not actually exist to point to the anti-type.

What day then immediately followed the 14th of the Passover? It was the first Day of the feast of Unleavened Bread, which took place always upon the 15th day following the New Moon of the month Abib/Nisan:

Leviticus 23:6 KJB - And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

This was the tupos or type. Unleavened is to be be "unrisen", and to be without sin, since this leaven was pointing to Christ Jesus not being alive, and in the tomb, unrisen on that sabbath, and pointed out that He had died without having committed no sin and was so buried, for unleavened bread was also eaten on the Passover day previous.

This first day of the feast of Unleavened Bread was a seasonal feast sabbath, where "no servile work" could be done:

Leviticus 23:7 KJB - In the first day ye shall have an holy convocation: ye shall do no servile work therein.

This is seen in Joshua 5:11, even as they obeyed the ordinances:

Joshua 5:11 KJB - And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched [corn] in the selfsame day.

The next feast day which immediately followed that sabbath was the first day of unleavened bread, and the wavesheaf/firstfruits offering:

Leviticus 23:10 KJB - Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:

Leviticus 23:11 KJB - And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

Leviticus 23:12 KJB - And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

We see what God was doing even as we go back to Joshua 5, even the day which followed immediately after the first day of the feast of Unleavened bread:

Joshua 5:12 KJB - And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Thus from scripture we have so far:

14th Abib/Nisan = Passover

15th Abib/Nisan = First day of the feast of unleavened bread, seasonal feast sabbath, no servile work

16th Abib/Nisan = Firstfruits/Wavesheaf offering

Three consecutive days.

The First fruits is the type/tupos of the Resurrection, being a first part of the great harvest which belongs unto the Lord.

If Christ Jesus was dead for the whole day of the Firstfruits, no matter the chronology, then He is not the fulfillment of the Firstfruits, and we are now stuck with broken scripture, for scripture says of Christ Jesus:

1 Corinthians 15:20 KJB - But now is Christ risen from the dead, [and] become the firstfruits of them that slept.

1 Corinthians 15:23 KJB - But every man in his own order: Christ the firstfruits afterward they that are Christ's at his coming.

The Great harvest comes later.

Christ Jesus could not become the "Firstfruits" until Resurrected.

And we may follow this into Pentecost, and further using the Pentateuch, Psalms and Acts, Hebrews and Revelation. If any are interested, we may see this evidence later when requested.

Therefore, without having to demonstrate all, as it would be entirely too lengthy for this study, I will jump ahead to the Day of Atonement found in Leviticus 16 and 23, Daniel and Revelation.

In the Day of Atonement, there was to be an entirely different atonement than found in Leviticus 4. There are multiple atonements, as we may see later, but for the moment, let us consider just the Day of Atonement itself. The sinner

throughout the year, if he committed any sin, could come with a sacrifice [generally] and have those sins confessed over the substitute, slay it, and then the blood was carried into further work into the sanctuary. The sinner was 'forgiven' and free to go, but his sins remained 'stored' in the blood which was then taken into the Sanctuary. Once a year there was a total cleansing process where all sin was completely removed. Notice that the sins from the sinner were forgiven beforehand, but not totally removed from the sanctuary until this time. The peoples who sins were 'stored' in the sanctuary could still be cut off of Israel at this time, see Leviticus 16. Now is the Day of Atonement, by Scripture, and Prophecy, see Revelation 14:6-12 to begin with, for "the hour of his Judgment is come", while the Everlasting Gospel goes forward to the whole earth in the last days.

However, moving back into this pattern of the Sanctuary, the very places of the Sanctuary itself, demonstrate the pattern of Jesus suffering and sacrifice.

Beginning at the outer court, we have the Altar of Burnt Offering.

Moving from there, we come to the Laver of Blood/Water.

From thence in the outer court, we move through the veil into the Holy Place of the Sanctuary.

Immediately to our right hand, in the Holy Place, is the Table of Shew Bread.

To our left, in the Holy Place, is then the 7 Branch Golden Candlestick.

Straight ahead of us, in the Holy Place, is the Altar of Incense.

Moving past these, through the second veil, into the Most Holy Place, we come to the Ark of the Covenant and the Law of God therein.

These are in the Pattern of the Cross itself.

In each place, Christ Jesus received a wound.

[1] Altar of Burnt Offering – Jesus was pierced in the Feet, by a nail.

[2] Laver of Blood Water – Jesus was pierced in His Side, by a spear, out then came blood and water.

[3] Table of Shew Bread – Jesus was pierced in the Right Hand, by a nail.

[4] 7 Branch Golden Candlestick – Jesus was pierced in the Left Hand, by a nail.

[5] Altar of Incense – Jesus died of a Broken Heart, wounded by the sin[s] of mankind.

[6] Ark of the Covenant – Jesus was pierced in the Head, by the Crown of Thorns He wore.

There is much, much more in this Pattern given of God, yes, even the whole plan of Salvation/Redemption, and for that, I will recommend presently for further study, Ivor Myers Blueprint, and more later if needed:

<https://www.youtube.com/watch?v=YPTtsIMKZVg>

More resources:

<http://www.pearltrees.com/adventagous/sanctuary-psalms-thy-way-god/id61317011>

https://archive.org/details/amazing-facts-book-doug-batchelor-shadows-of-light_202301

https://archive.org/details/sda-s-n-haskell-the-cross-and-its-shadow-1914_202301

https://archive.org/details/sda-vance-ferrell-a-biblical-defense-of-the-sanctuary_202301

https://archive.org/details/sda-m-l-andreasen-the-sanctuary-service-1947_202301

https://archive.org/details/amazing-facts-study-guide-17-god-drew-the-plans_202301

https://archive.org/details/amazing-facts-storacles-of-prophecy-15-a-heavenly-model_202301

https://archive.org/details/amazing-facts-a-divine-design_202301

https://archive.org/details/amazing-facts-book-ivor-myers-operation-blueprint_202301

https://archive.org/details/amazing-facts-new-storacles-of-prophecy-16-cleansing-the-temple_202301

https://archive.org/details/secrets-unsealed-stephen-bohr-his-way-is-in-the-sanctuary_202301

Also see Study 09 -

<https://archive.org/details/study-11-the-7-th-day-or-the-1-st-day-why-is-there-so-much-confusion-and-disagre/STUDY%2001%20%E2%80%93%20WHAT%20IS%20TRUTH/>

Joh_14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Joh_5:39 Search the scriptures; for in them ye think ye have eternal life: and they

are they which testify of me.

SANCTUARY

TYPE – TABERNACLE

(Brasen) Altar of Burnt Offering (Sacrifice) - Exodus 27:2

Laver of Brass (Blood/Water) - Exodus 30:18

Golden Table of Shewbread - Exodus 25:23-30

Golden 7 Branch Candlestick - Exodus 25:31-40

Golden Altar of Incense - Exodus 40:5

Golden Ark of Covenant - Exodus 25:10-22

LOCATION

Courtyard Near Gate (East Side) - Exodus 27:1-8

Courtyard Between Brasen Altar and Holy Place (Tabernacle) - Exodus 40:7,30

Holy Place, North Side - Exodus 26:35; Isaiah 14:13

Holy Place, South Side - Exo. 25:37, 26:35; Num. 8:2; Rev. 1:4, 4:5

Holy Place, West Side - Exodus 28:43, 40:5

Most Holy Place, West Side - Exodus 26:33-34

ANTI-TYPE – JESUS (Death)

Pierced in Feet by Nail - Psalms 22:16

Pierced in Side by Spear (Blood/Water) - John 19:34

Pierced in Left Hand by Nail - Psalms 22:16

Pierced in Right hand by Nail - Psalms 22:16

Pierced in the Heart, dying of a broken Heart for us because of sin - John 19:37;
Revelation 1:7

Pierced in the Head by Crown of Thorns - Mat. 27:29; Mar. 15:17; Jhn. 19:2,5

ANTI-TYPE JESUS (LIFE)

Sacrifice of Himself; - Lamb of God - Heb. 9:26; Jhn. 1:29,36

Water of Life - Living Waters - Jer. 17:13; Jhn. 4:14, 6:35; 1 Jhn. 5:6; Rev. 21:6

I AM the Bread from heaven - John 6:32-33,35,41,50-51,58;

I AM the Light of the world - John 8:12, 9:5, 12:46

Jesus, the answer to all our prayers - Dan. 9:16-19, 24:27; Mal. 1:11

I AM the Way, the Truth and the Life - John 14:6, 15:10

SALVATION - REDEMPTION

Justification - Isaiah 45:25; Romans 5:9

Justification - 1 Corinthians 6:11

Sanctification - John 17:17; Ephesians 5:26

Sanctification - Psalms 119:105; John 17:17; Acts 26:18

Sanctification - Psalms 51:10; 1 Thes. 5:23; 1 Tim. 4:5

Glorification - Deut. 4:2; Jer. 30:19; 2 Thes. 3:1

CHRISTIAN LIFE

Saved by God's Grace through Faith - (Faith & Repentance, Sacrificial) - 1 Cor. 5:7; Eph. 2:8-10; Tit. 3:4-8

Dead To Self, Alive unto God by Jesus (Baptism, Death, Burial, Resurrection) - Romans 6:1-6

Live by Every Word of God - (to the Law & Testimony) - Isa. 8:20; Mat. 4:4; Luk. 4:4; Deut. 8:3

Let Your Light So Shine (Witness) - Matthew 5:14-16

Pray Always - Psa. 141:2; Luke 1:10, 21:36; 1 Thes. 5:17,19; Rev. 8:3-4

Delight to do God's Will, Law within My Heart (Ark) - Psa. 40:8; Luk. 22:42

The Sanctuary contains all the doctrines of God (Ex. Psa. 73:17). EXAMPLE (DIET): Salvation/Redemption, includes redemption in diet. The diet reform is to be progressive, onward and upward, going from all uncleanness back to Edenic perfection, in redemption. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31)

Beginning as the old man of sin, outside of the sanctuary, lost in the world and before light came, our body temples were polluted, filled with all uncleanness and defiled, and our diet consisted of whatever was not good for food and not good for drink [just as the tree of the knowledge of good and evil, was not good for food, even though it looked good for food].

Christ Jesus having drawn us to His Home, in a country/wilderness setting, having left the Light on, in the "House of the Lord", the Sanctuary, He invites us within the "gate" (Matthew 7:13-14; Luke 13:24; Jesus is the "gate") to the court-YARD, by having provided a better sacrifice, the smoke ascending. Having accepted this invitation, we can no longer treat our body temples as we please, putting into it that which we put in before, ignorant of God's provisions of righteousness of diet of food and drink [will also include audio, visual, smell, taste, sensual, etc], for we are to be "living sacrifice" (Romans 12:1-2). All are invited to come, seeing that the sacrifice has been slaughtered, but not just anyone is allowed into the "YARD", for only those who have begun to have a relationship with the owner of the House, through the sacrifice provided, through the blood and through repentance and through faith. You may let a RELATIVE into the YARD, but do you just let any old STRANGER into the your YARD?

This COURT-yard, signifies at least three things, and the word "court" tells us this.

[1] COURT - a place of judgment, judges, law, of delineation between right and wrong

[2] COURT - a place for kings and regality, of nobility and high responsibility

[3] COURT - a time of wooing, to court a lover, to be taken into deep fellowship to prepare for the marriage

At the Altar of burnt offering/sacrifice, only the Clean [animal] flesh was allowed [Leviticus 11 & Deuteronomy 14 KJB]. No blood is to be eaten and no blood to remain in the flesh [killed, blood spilled out, flayed, sodden [soaked in brine] and burnt [cooked well], it was to be poured out completely, nothing strangled, nothing sick or diseased, nothing died of itself, maimed or wounded. All of the fat

was to be burned. Our diets go from what our god, our bellies (Php. 3:19; 1 Cor. 6:13), desired, to now what the True God desires - health of body, soul and spirit. This eliminates all such meats sold today, for they all have blood, bone, fat, disease, etc still in them. To eat these things, is to make oneself sick and diseased. God originally gave flesh, to shorten the lifespan of sinful man (Genesis 9:5 KJB), and only in the emergency situation, as a temporary measure, for Noah was to grow trees, fruit, have a vineyard. In the courtyard, Christ Jesus ate fish and lamb [on special occasions, not three times a day, for even the sacrifices were only 2 times a day, roughly 9am and 3 pm].

At the Laver, we see that we are to have the fresh pure water, cleansing the insides and outsides of the body temples, washing daily, keeping clean from all filth of the world as much as is possible in the things of physicality and spirituality. Waters also represent faith (John 6:35), and desire or hunger for righteousness and to do the will of God (John 4:34 KJB) - Jesus said "I thirst" - He was saying to humanity, "Give me faith!", Jesus in His hunger, "Give me obedience (love; John 14:15; Exodus 20:6)!" Notice, that the Laver is spaced away from the sacrifice, which means to separate the drinking from that which is eaten. Wait at least 1 hr to 2hrs to drink, and your body will thank you for it. It was designed this way by God. If a person cannot go so long, try 30 minutes to 45, slowly increase the time. Drinking water with the meal causes longer digestion and fermentation to happen in the gut.

In the Court-yard there is plenty of room for walking to and fro, for exercise of the legs and of the exercise of faith. There is room for all. Sunshine, fresh air, privacy from outsiders.

Moving toward the HOUSE itself, within the YARD, we come to the "DOOR" (John 10:7,9). Do we know Jesus more than at the beginning, do we trust Him? KNOCK and it shall be opened (Matthew 21:22; John 16:24), but ask within God's Law (James 4:3). At the DOOR are 5 "pillars" (Exodus 26:37), representing the 5 avenues into the inmost person - sight, sound, touch, taste and smell. Guard well these avenues to the soul, lest Satan sneak past and find an easy way in. It matters what comes into these. Pray that there is Jesus, who is greater in you, than he that is in the world [satan] (1 John 4:4). Jesus stays in a clean house (2 Chronicles 29:15).

Moving into the first room of the HOUSE, we come to the Holy Christian LIVING room. This is how the Christian is to live. Not just anyone in the YARD can come into the "Holy LIVING" room, you have to know the owner more personally. You may let a mailcarrier into the YARD, but do you let them automatically into your house? What have we then in this room? We are progressing away from the diets of the world, and the pots of Egypt and tables of Babylon and the delicacies and drinks of wicked kings, unto that which is at the LORD's Table, for righteous kings. No fermentation, no alcohol. The diet is now moving closer to Eden, that Paradise of God. One step at a time.

To the North [right side], we have the golden TABLE of the LORD, upon which was Fresh Baked, unleavened Bread, and fresh Juice of the Grape (symbol of the blood of the Everlasting and Eternal Covenant; Matthew 26:28; Mark 14:24; Luke

22:20; 1 Corinthians 11:25; Hebrews 10:29, 13:20), nothing Unleavened or fermented. Notice, we have left the courtyard, being drawn more closely to walk with Jesus, and we have given up the flesh, and moved to the grains [cooked], fruits, nuts, oils, and herbs. Mmmm, fresh home-made baked bread, whole grains, not drained of all nutrients and 'fortified' later, dead bread, will cause deadness of energy, seeds are powerful packed energy, and even those just sprouted ... yes, eat largely of the Word of God, daily. The Lampstand to the South [Left side] is filled with properly pressed oil [Olive], and gives Light.

The Altar of Incense, is in the center of the LIVING Room, the family altar of Prayer, and special mixtures of herbs were used for the incense.

Now, having come to know the LORD even more, He begins to take us with Himself to the final room, the MASTER room, the Most Holy Place, where it is one on one [individual and sacred time], wherein is the Ark of God, in precious mercies, we move into a closer diet to that of Eden, Raw [Manna, raw foods], Almonds [Raw whole Nuts], the Fruit of the Rod [Raw Fruits], Leaf/Bud [Raw vegetation], and absolute Trust in what God daily provides, Eden is restored, the marriage complete, finally at-one-ment, forever joined to the side of the LORD, your mind and heart clear to see the beauty of God in His perfect commandments, His beautiful character, His eternal promises to love you always ... in this place, one is perfectly and willingly naked before God, nothing to hide, unashamed at knowing Him and speaking with Him, unashamed at His House Rules for that temple and the Temple of your body and mind, for therein behind the veil, for we now go fully into THE WAY (John 14:6), the curtain of God's love (Hebrews 10:20), is absolute privacy with the Creator, peaceful, no interruptions, and within the 10 Commandments, that Commandment of Purpose and Relationship, the Sabbath, the 7th Day, the Day of the LORD's rest, cease from your works, for your body was made on a rhythm, a cyclical clock, 6 days of work, the 7th of rest, therefore, rest in it with Him, for He awaits for you every 7th Day there, in the Holy and Sacred Temple of Time ...

QUESTION: WHAT DOES THE WORD "SANCTUARY" MEAN?

The word "Sanctuary", in the OT texts, comes from the Hebrew word [H4720], "שְׁמִינִי", "miQ'dāsh", which means "holy, sacred, consecrated, set apart, separate or make distinction from the common".

The word "Sanctuary", in the NT texts, comes from the koine (common) Greek [G39], "αγίωv", "[h]agion", which means "holy, hallowed, dedicated, clean, pure".

QUESTION: WHY DID GOD ASK THE CHILDREN OF ISRAEL TO MAKE A "SANCTUARY"?

Exo 25:1 And the LORD spake unto Moses, saying,

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

Exo_19:6 And ye shall be unto me a kingdom of priests, and an holy nation.

These are the words which thou shalt speak unto the children of Israel.

1Ki_8:53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

QUESTION: WHAT ARE OTHER NAMES OR TERMS FOR THE "SANCTUARY"?

[1] Tabernacle:

Exo_29:43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

Exo_38:21 This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

[2] Tent:

Exo_40:6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

Exo_40:22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

[3] Temple:

1Sa_1:9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

1Sa_3:3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

[4] House of the LORD (God); Father's House:

1Ki_8:11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Joh_2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

QUESTION: WHERE IS THE ARK OF THE COVENANT THAT MOSES MADE AT GOD'S COMMAND, NOW?

Some have thought it was taken by Pharaoh Shishak, King of Egypt, and thus it would be in Egypt, but the texts do not say Pharaoh Shishak took the Ark:

1Ki 14:25 And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

1Ki 14:26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

2Ch 12:2 And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

2Ch 12:9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

However, the Ark is still in the hands of the children of Israel some 300 years later, after Pharaoh Shishak had come (and there is no mention of plagues happening, like during the time of the Philistines capturing the Ark, 1 Samuel 4:17, 5:1-12, 6:1-21), during the 18th year of the reign of King Josiah, during a Passover ceremony:

2Ch 35:1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2Ch 35:2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

2Ch 35:3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,

2Ki 23:21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.

2Ki 23:22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

2Ki 23:23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

The prophets Isaiah & Jeremiah writes about the Ark existing in his own day, in two ways, the first of which he mentions as the "footstool" (where God rests, abides, or is seated, between the Cherubim on the Ark), in that God had removed it from out of His sight in the Temple in Jerusalem, because of the children of Israel's transgression of the Law contained therein, and so that Nebuchadnezzar would not capture it, and there would not be plagues, as when the Philistines had long ago captured it. The purpose of God allowing Nebuchadnezzar to capture the children of Israel, was not to yet punish Babylon, but to punish Israel. God would also save Nebuchadnezzar by His grace and Daniel's faithful witness. Babylon would be later punished, by God sending Cyrus.

Lam 2:1 How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

1Ch 28:2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:

Psa_99:5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.

Psa 132:7 We will go into his tabernacles: we will worship at his footstool.

Psa 132:8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

Isa_66:1 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

However, in prophets Jeremiah & Ezekiel's days, the Holy presence of God was removed from the Sanctuary and the Ark of the Covenant because God's people, the rulers (24 elders + 1) had turned their back on God's Law (in the Ark) and were worshipping not the Creator, but the creation, the sun toward the east:

Eze_7:22 My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

Eze_8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

Eze 11:1 Moreover the spirit lifted me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

Eze 10:18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

Eze 10:19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above.

Eze 11:21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

Eze 11:22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

Eze 11:23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city. (Mount of Olives; just as Jesus did; Matthew 24:1-3; Mark 13:1-3)

When Nebuchadnezzar does capture the items in the Temple that were left, there is no mention of the Ark being present in the Temple, neither being taken by Nebuchadnezzar, as it was mentioned in the days of the Philistines (1 Samuel 4:21-22, "ichabod", "the glory is departed", "the ark of God is taken").

Dan 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. (Please notice, that Nebuchadnezzar did not take "all" "the vessels of the house of God". The Ark was not taken by him, as we see that Cyrus restores everything that was taken, and the Ark is not among the list of restored items; Ezra 1:7-10.)

2Ki 24:10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

2Ki 24:11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

2Ki 24:12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

2Ki 24:13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

2Ch 36:5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

2Ch 36:6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

2Ch 36:7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

So, while Nebuchadnezzar did take "all the treasures of the house of the LORD" that was in Jerusalem at that time, the Ark was already secretly removed by faithful priests in Jeremiah's day, and thus only "part of the vessels of the house of God" were carried into Babylon. When Cyrus II later captures Babylon (Isaiah 45:3), and restores the children of Israel, as prophesied (Isaiah 44-45), all the vessels which had been captured were also restored, but there is no mention of

the Ark.

Ezr 1:7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

Ezr 1:8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

Ezr 1:9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

Ezr 1:10 Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

Ezr 1:11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

So, the Ark was still in Jerusalem in Jeremiah and Ezekiel's day before the captivity of Jerusalem and its destruction by Nebuchadnezzar and Babylon, and it was not taken. God had purposed to hide it by faithful priests (the only ones allowed to carry it; 2 Samuel 6:5-7; 1 Chronicles 15:2), keeping it secret, and even told Jeremiah, that it would not be remembered or visited again by the children of Israel:

Jer_3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

Since God hath hidden it, who shall reveal that which God hath hid? The 'box with the rocks' of Moses' make (Ark of the Covenant, Ten Commandments) is not the important thing, but rather obedience to God's commandments by grace through faith, and His holy Spirit, is, for God writes the Law (Ten Commandments) on the heart (Jeremiah 31:31-34; Ezekiel 11:19-20, 36:22-38, 37:14,24-28; Hebrews 8:8-13, 10:16), the two tables (hemispheres) of the heart (brain); 2 Cor. 3:2-3. There is another Ark to consider (Revelation 11:19):

Deu_29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Psa_25:14 The secret of the LORD is with them that fear him; and he will shew them his covenant.

Amo_3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

QUESTION: HOW MANY "SANCTUARIES" OR "TEMPLES" ARE THERE?

[1] Tabernacle in wilderness

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

[2] Solomon's Temple (aka 1st Temple; Ezra 3:12)

1Ch_6:10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)

[3] Zerubbabel's rebuilt Temple (aka 2nd Temple)

Zec_4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

[4] Herod's additions to the Temple

Joh_2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

[5] Temple of Jesus (Head) & the Church, the Body of Christ (aka 3rd Temple; Eze. 40:1-43:27; Zec. 6:12-13)

Joh_2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Joh 2:21 But he spake of the temple of his body.

Rev_21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

2Co_6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Eph_2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

2Th_2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

1Pe_2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Rev_11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Rev_11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

[6] The Body (Individual) Temple

1Co_3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1Co_3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1Co_6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

[7] The real Temple in Heaven (see also Psa. 102:19; Isa. 6:1; Jon. 2:7; Rev. 3:12, 7:15, 11:19, 14:15,17, 15:5-6,8, 16:1,17, &c.)

Heb_8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Rev_11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Rev 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

QUESTION: WHO KNOWS ABOUT THIS TEMPLE AND ARK (WITH THE TEN COMMANDMENTS IN IT) IN HEAVEN?

MOSES: Way back in Exodus, God spoke to Moses, and showed him the “pattern” to make on earth, which resembled that which existed in the Heavens

[“... Thy will be done in earth, as it is in heaven.” [Matthew 6:10 KJB] and

“I delight to do thy will, O my God: yea, thy law is within my heart.” [Psalms 40:8 KJB]]:

[A.] Exo 25:1 And the LORD spake unto Moses, saying,

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

Exo 25:9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Exo 25:40 And look that thou make them after their pattern, which was shewed thee in the mount.

[B.] Exo 26:30 And thou shalt rear up the tabernacle according to the fashion

thereof which was shewed thee in the mount.

[C.] Num 8:4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

[D.] Act 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

[E.] Heb_8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

JOSHUA:

Jos 22:28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

DAVID & SOLOMON:

1 Chr 28:10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

1 Chr 28:11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

1 Chr 28:12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

1 Chr 28:19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

ASAPH THE PSALMIST:

Psa 77:13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

UNKNOWN PSALMIST:

Psa_102:19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

ISAIAH:

Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne,

high and lifted up, and his train filled the temple.

Isa 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Isa 6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Isa 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Isa 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

Isa 6:7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

EZEKIEL:

Eze 43:10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

Eze 43:11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

Eze 43:12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

DANIEL:

[A.] Daniel 8:11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

Daniel 8:12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Daniel 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

Daniel 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Daniel 8:26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

[B.] Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

[C.] Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

JONAH:

Jon_2:7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

STEPHEN:

Act 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

PAUL, THE APOSTLE TO THE GENTILES:

[A.] Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

[B.] Heb 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also

he is the mediator of a better covenant, which was established upon better promises.

[C.] Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

[D.] Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

JOHN THE APOSTLE:

Rev 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

Rev 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

Rev 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

Rev 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Rev 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Rev 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Rev 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Rev 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Rev 15:6 And the seven angels came out of the temple, having the seven

plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

Rev 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Rev 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Rev 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

TYPE & ANTI-TYPE:

Heb 9:23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

The “earthly” tabernacle, “the tupos” (type), the type or plan, being “patterned” after the “heavenly”:

Act 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Exo 26:30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

Tupos = type, pattern. Strong's G5179

[A.] Romans 5:14 KJB, Adam (the first) was the “figure” of Him (Adam, the last) who was to come.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

[B.] 1 Corinthians 10:6,11 KJB “ensample” is the tupos, of that which we are to learn from, the “pattern”.

1Co 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Skia = shadow, not the substance. Strong's G4639

[A.] Colossians 2:17 KJB, shadow of the types, see Hebrews 10:1 KJB

Col 2:17 Which are a shadow of things to come; but the body is of Christ.

[B.] Hebrews 8:5 KJB, earthly priests and High Priests, but a type pointing to Christ Jesus own Priesthood and High Priesthood

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

[C.] Hebrews 10:1 KJB, shadow of the types, see Colossians 2:17 KJB

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

AntiTupos = antitype, reality which is greater than the type/shadow. Strong's G499

[A.] Heb 9:24 KJB For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

[B.] Heb 9:24 GNT TR ου γαρ εις χειροποιητα αγια εισηλθεν ο χριστος αντιτυπα των αληθινων αλλ εις αυτον τον ουρανον νυν εμφανισθηναι τω προσωπω του θεου υπερ ημων

[C.] 1Pe 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

QUESTION: WHAT DO MOST CHRISTIANS BELIEVE ABOUT WHERE JESUS WENT AFTER HIS ASCENSION, TO THE HOLY OR MOST HOLY PLACE, AND WHAT DO SEVENTH-DAY ADVENTISTS BELIEVE?

After the centuries these truths were forgotten, but at the end of the 2,300 day/years prophecy of Daniel 8:13,14,26, etc KJB, it was again found, along with the 7th Day the Sabbath written upon the Heavenly Tables in that Heavenly Ark, in the True Tabernacle in Heaven, which is the original, and of which God had shewed to His prophets to make a "pattern" of.

Most Christians think Jesus, [1.] upon ascending [AD 31], went right to the "Most Holy Place" based off of a misunderstanding of Hebrews 9:12, and [2.] they think that Seventh-day Adventists teach that Jesus "only" "sat at God's right hand on October 22, 1844". Nothing could be further from the truth in both instances.

Seventh-day Adventists actually teach that 40 days (Acts 1:3) from first fruits (AD 31; Lev 23:9-14; 1 Cor. 15:20,23; arising before sunrise, (see type Joshua 3:1; and pattern Mark 1:35, 16:9)) Jesus ascended for the second time ((1st,

antitype Moses; Exo. 30:26) John 20:27; (2nd, antitype Aaron; Exo. 30:30) Luke 24:51) from Bethany (Luk 24:50) on the Mount of Olives to enter into the Heavenly Holy Place (Heb. 9:12; Rev. 1:10-20), and 10 days later, on the 50th day (Pentecost; Lev. 23:15-22), becomes anointed of the Holy Ghost/Spirit in Heaven by the Father, becoming the Great High Priest (Heb. 7:26) of the Heavenly Sanctuary (Heb. 8:1-2; Rev. 1:12-20, 8:3, 9:13, 11:19, 15:8); then see outpouring of the Holy Ghost/Spirit on the Disciples, the Body (Exo. 29:7; Lev. 8:2-30; Psa. 133:1-3; Luke 24:49; Acts 1:4-5,8, 2:1-4,16-18,33; Rom. 5:5; Eph. 4:7-14; Tit. 3:5-6; Rev. 5:6), and there needed to be 12 on earth, "numbered" (Exo. 28:21-22, 29:5, 39:14).

Rev. 4:1, John, standing on the Isle of Patmos (courtyard of the Sanctuary; earth where Jesus the Lamb died) sees a "door" (first veil; Lev. 8:32,35; 1 Ki. 7:50; 2 Chr. 4:22; Isa. 6:4; Eze. 41:23 Rev. 3:7-8) opened in Heaven, during the first church age, Ephesus of which he (John) was a part; and therein he sees, "a throne was set in heaven, and one sat on the throne." (vs2). This means that the throne was not in that place before, and the Father which sat, was not sitting there as yet. The Father moved from the Most Holy to the Holy place in Heaven ("places" (Eph. 1:3,20, 2:6, 3:10)) to meet Jesus (Psa. 24; Rev. 4-5). In this room that John sees, is "seven lamps of fire burning before the throne", and this was where Jesus "walked" among those candlesticks (Rev. 1:10-20, 2:1). The word "before" means in front of or across from, or in opposition positionally from, which is where the Table of Shewbread was (symbolizing the throne of God in the Holy Place, sides of the north (right hand side); Exo. 25:24, 26:35; Lev. 24:5-7; Deut. 8:3; Isa. 14:13; Mat. 4:4, 22:44, 26:64; Mar. 12:36, 14:62, 16:19; Luk. 4:4, 20:42, 22:69; Jhn. 6:57, 14:24; Acts 2:25,33-34, 5:31, 7:55-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3,13, 8:1, 10:12, 12:2; 1 Pet. 3:22; Rev. 3:21). The 7 Branch Candlestick is in the Holy place (Exo. 26:35; Heb. 9:1-2), and Jesus had to serve here "first" (Heb. 9:2,6), and the "way into the holiest of all was not yet made manifest (opened for service)" (Heb. 9:8) until that was accomplished (Heb. 9:6).

Another "door" (Rev. 3:7-8) is opened unto the Most Holy Place at the beginning of the Day of Atonement during the period of the 6th church age Philadelphia (after the long summer of "five months"; Pentecost to Trumpets; Rev. 9:5-6,10), which began at the end of the 1,335 (AD 508-1843/44) and 2,300 (457 BC; Ezr. 6:14, 7:1-21; Dab. 9:24-27, to AD 1843/44) day/years of Daniel, and end of the 50 year Jubile (AD 1793 (beginning of the 3 1/2 years of Rev. 11:9,11, AD 1793-1797, which shortly terminated in AD 1798 the 1,260 (AD 538-1798) and 1,290 (AD 508-1798)) to AD 1843/44; Lev. 16:1-34, 23:26-32, 25:9-10; Daniel 7:9-10,13,21b, 8:13-14,26, 9:24-27, 12:12; Rev. 9:13-15, 10:6, 14:6-12) and both the Father and Son move locations and the throne of God is set again (Dan 7:9-10).

Jesus in AD 31 is seen "standing" (Acts 7:55-56), "stood" (Rev. 8:3); "walketh" (Rev. 2:1) and "sat down" (Heb. 1:3, 10:12). He is not glued to the throne. Each means a differing thing. As for instance, "standing" mean to judge and close of probation (Dan. 12:1; Luke 13:25). Jesus is seated (ruling in mercy) from / on the throne of "grace" (Heb. 4:16). He "walketh" constantly among His people by the Holy Ghost/ Spirit (Mat. 28:20; Jhn. 14:17).

According to Biblical typology, prophecy and chronology, with God being the God

of order and not of confusion (1 Cor. 14:33), of the seasons (Gen. 1:14; Lev. 23:4) and time (Ecc. 3:1-8), it is impossible that the feast of Trumpets, Day of Atonement and Tabernacles (booths / in gathering) took place in the spring of AD 31 at Calvary, even before Firstfruits (1st month) and Pentecost (3rd month, Sivan, Rev. 5:6b), or at the same time as Passover (1st month; Rev. 5:6a), when the last three feasts are all fall feasts in the 7th month (Ethanim; 1 Kings 8:2). For the day of atonement ceremony it is required that there be a High Priest, which Jesus was not become as such until Pentecost (Heb. 7:26), and the Ark of the Covenant in the Most Holy Place required (Lev. 16:2; Rev. 11:19, 15:5), along with the scapegoat (satan; Lev. 16:8,10,21,26; Rev. 20:1-7).

MATERIALS FOR FURTHER STUDYING:

THY WAY, O GOD, IS IN THE SANCTUARY ... (IMAGE) -

<https://archive.org/details/awhn-bible-psalms-77-vs-13-thy-way-o-god-is-in-the-sanctuary>

HEBREWS 9:12, HOLY OR MOST HOLY (IMAGE) -

<https://archive.org/details/hebrews-9-vs-12-the-holy-place-ta-hagia-image>

ANTI-TYPICAL DAY OF ATONEMENT, INVESTIGATIVE JUDGMENT -

<https://archive.org/details/investigative-judgment-antitypical-day-of-atonement-1844>

HIDE & SEEK (DAY OF ATONEMENT) (POWERPOINT) -

<https://archive.org/details/hidden-seek>

HIDE & SEEK (DAY OF ATONEMENT) (VIDEO), by AARON EARNEST -

<https://archive.org/details/hidden-seek-sabbath-divine-service-dec-21-2019-bro-aaron-earnest>

THE 7 FEASTS OF THE LORD, TYPE & ANTI-TYPE (IMAGE) -

<https://archive.org/details/awhn-bible-7-feasts-of-the-lord>

THE 7 FEASTS OF THE LORD, TYPE 7 ANTI-TYPE (POWERPOINT) -

<https://archive.org/details/the-feasts-of-the-lord>

THE SCAPEGOAT IDENTITY (IMAGE) - <https://archive.org/details/scapegoat-azazel-satan-leviticus-16-nutshell-image>

2300 DAY/YEARS OF DANIEL 8:13-14,26 (IMAGE) -

<https://archive.org/details/awhn-2300-day-years-prophecy-of-daniel-8-vs-14-and-its-sub-parts>

DANIEL 8 COMPARED TO LEVITICUS 16 - <https://archive.org/details/daniel-8-vs-14-cleansed-h-6663-tsadaq-leviticus-16-compared-to-daniel-8>

EZEKIEL'S WHEEL WITHIN A WHEEL (IMAGE) - <https://archive.org/details/awhn-bible-ezekiels-wheel-within-a-wheel>

THE SCAPEGOAT & THE SANCTUARY (AUDIO), by JOE CREWS - <https://archive.org/details/the-sanctuary-the-scapegoat-ceremony-joe-crews-radio-sermons-480p-30fps-h-264-128kbit-aac>

THE SANCTUARY SERVICE, by M. L. ANDREASEN - <https://archive.org/details/sda-m-l-andreasen-the-sanctuary-service-1947>

THE CROSS AND ITS SHADOW by STEPHEN N. HASKELL - <https://archive.org/details/sda-s-n-haskell-the-cross-and-its-shadow-1914>

A BIBLICAL DEFENSE OF THE SANCTUARY, by VANCE FERRELL - <https://archive.org/details/sda-vance-ferrell-a-biblical-defense-of-the-sanctuary>

THE FEAST DAYS, by VANCE FERRELL - <https://archive.org/details/sda-vance-ferrell-the-feast-days>

HIS WAY IS IN THE SANCTUARY (BOOK), by STEPHEN BOHR - <https://archive.org/details/secrets-unsealed-stephen-bohr-his-way-is-in-the-sanctuary>

HIS WAY IS IN THE SANCTUARY (VIDEO SERIES), by STEPHEN BOHR - https://archive.org/details/@matthew_tenverseight?query=HIS+WAY+IS+IN+THE+SANCTUARY

A DIVINE DESIGN, by AMAZING FACTS MINISTRIES - <https://archive.org/details/amazing-facts-a-divine-design>

FEAST DAYS & SABBATHS, by JOE CREWS - <https://archive.org/details/amazing-facts-pocket-book-joe-crews-feast-days-and-sabbaths>

THE BLUEPRINT (VIDEO), by IVOR MYERS - <https://archive.org/details/ivor-myers-the-blueprint>

THE BLURPRINT (BOOK), by IVOR MYERS - <https://archive.org/details/amazing-facts-book-ivor-myers-operation-blueprint>

SHOULD WE OBSERVE THE FEAST DAYS, by G. EDWARD REID - <https://archive.org/details/sda-g.-edward-reid-should-we-observe-the-feast-days/mode/2up>

MESSIAH'S MANSION (VIDEO, SANCTUARY WALKTHROUGH) - <https://archive.org/details/sanctuary-full-tour-of-messiahs-mansion>

THE SANCTUARY (FOR CHILDREN), by ARLA M. VAN ETEN - <https://archive.org/details/sda-arla-m-van-etten-laymen-ministries-the-sanctuary-for-children/mode/1up>

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's

Witnesses), Jews, Muslims, and unbelievers. Part 04.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

<https://archive.org/details/line-and-plummet-isaiah-28v-16-17>

<https://archive.org/details/line-plummet-isaiah-28v-16-17>

#4

[1] Isaiah 28:16,17.

Isaiah 28:16 KJB - Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste.

Isaiah 28:17 KJB - Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Can any not see Christ Jesus in vs 16 [compare to Romans 9:33; 1 Corinthians 3:11; Ephesians 2:20; 1 Peter 2:8, etc], but what more in vs 17!

Judgment also will I lay to the line... What is a line?, it is a measuring tool upon the horizontal... as far as the east is from the west; eternal in either direction, relationship of man to man, straight

and righteousness to the plummet... What is a plummet?, it is a measuring tool upon the vertical, binding Heaven and earth together [Genesis 1:1, vav, aleph, tav]; from highest to lowest, relationship of man to God, straight

*
*
*
*
*
*
*

And both together...

0
0
000000
0
0
0

0

The Justice and Righteousness of God, the very Love of God, meet there, forever demonstrated before all the universe... the truest standard of measurement, the perfect 'meter' - God's love, God is love....

In fact, the Cross, is a Throne. Jesus is Crowned King of the Jews. He has them which are on his right and left. There is also a seat placed upon it also.

The Eternal Price, the Immortal Wounds of Jesus:

Christ Jesus, before He was crucified [Matthew 20:19, 23:34, 26:2, 27:22,23,26,31,35,38,44, 28:5; Mark 15:13,14,15,20,24,25,27,32, 16:6; Luke 23:21,23,33, 24:7, 24:20; John 19:6,10,15,16,18,20,23,32,41; Acts 2:23,36, 4:10; Romans 6:6; 1 Corinthians 1:13,23, 2:2,8; 2 Corinthians 13:4; Galatians 2:20, 3:1, 5:24, 6:14; Hebrews 6:6; Revelation 11:8], had a crown of thorns [Genesis 22:13; Matthew 27:29; Mark 15:17; John 19:2,5] placed onto His head, scarring Him, then afterward they later took Him to be nailed to the Cross of Calvary [Matthew 10:38, 16:24, 27:32,40,42; Mark 8:34, 10:21, 15:21,30,32; Luke 9:23, 14:27, 23:26; John 19:17,19,25,31; 1 Corinthians 1:17,18; Galatians 5:11, 6:12,14; Ephesians 2:16; Philippians 2:8, 3:18; Colossians 1:20, 2:14; Hebrews 12:2], being hung upon the tree [Acts 5:30, 10:39, 13:29; Galatians 3:13; 1 Peter 2:24], having therefore wounds placed in his hands, and his feet [Psalms 22:16]. Then in His death, a soldier pierced [Zechariah 12:10; Revelation 1:7] His side with a spear [John 19:34,37], opening up another.

Shall these wounds be forever? They shall, being eternal reminders of the infinite love of God, and of the incalculable sacrifice paid to redeem us from eternal death, that we should have eternal life.

Eternal wounds, by the scriptures:

Matthew 28:6 - He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Mark 16:6 - And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

Luke 4:16 - He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Jesus is arisen, yes? alive forever more to never die again? immortal humanity? Yes.

Revelation 1:18 - I [am] he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Notice what Jesus says to the disciples, after the resurrection and coming back from his first ascension into heaven [John 20:17], to present Himself as the

sacrifice to the Father:

Luke 24:39 - Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Luke 24:40 - And when he had thus spoken, he shewed them [his] hands and [his] feet.

Luke 24:41 - And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

John 20:20 - And when he had so said, he shewed unto them [his] hands and his side. Then were the disciples glad, when they saw the Lord.

Notice the words of the Apostle Thomas, who is also called Didymus:

John 20:25 - The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Did Jesus demonstrate unto him?

John 20:27 - Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust [it] into my side: and be not faithless, but believing.

John 20:28KJB - And Thomas answered and said unto him, My Lord and my God.

Will we now also believe by the word of His own Testimony?

John 20:29 - Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [are] they that have not seen, and [yet] have believed.

Jesus ascended into Heaven with these very wounds, eternally to be there.

Even in Heaven, there will be some who did not yet know, but were saved by the Grace of God through Christ Jesus, and will see and ask:

Zechariah 13:6 - And [one] shall say unto him, What [are] these wounds in thine hands? Then he shall answer, [Those] with which I was wounded [in] the house of my friends.

Habakkuk 3:4 - And [his] brightness was as the light; he had horns [coming] out of his hand: and there [was] the hiding of his power.

This word “horns” signifies “power”, “strength” and ruling power.

Habakkuk 3:3 reveals that it is speaking of His second Advent, for in it “His glory covered the heavens” [see Matthew 16:27; Mark 8:38, etc]. In the further context

[v 5-6], it is justice, the wrath of god, even the “pestilence” goes before Him [even as the plagues are poured out before and at his coming], being laid unto the earth, and so on. It is borrowing language from previous events from Egypt and using them in an eschatological prophecy. Therefore, in vs 4, we see Jesus still having the light shine forth from His wounds, in his immortal humanity. For in His sacrifice, is His love shown and demonstrated to all the universe, therein is the power of God - of which we will always and ever have undeniable evidence of. Sin shall not arise a second time.

We may also see His eternal Humanity, with the wounds symbolically in Revelation 5:

Revelation 5:6 - “... stood a Lamb as it had been slain ...”

Notice though how the symbol is given, “as it had been slain”. In Revelation 5:6, is Christ Jesus ascended into the Holy [contextual, see symbols, also compare Daniel], even as Psalms 24 revealed, the King of Glory enters in, and we may also see Revelation 12.

The place we stand upon here, is holy ground.

God will never forget us, not only by His Word, by His Promise, but by the very demonstration and that which He sustains forevermore:

Isaiah 49:15 - Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

Isaiah 49:16 - Behold, I have graven thee upon the palms of [my] hands; thy walls [are] continually before me.

Yet, we may know still further, that when Jesus was resurrected, appears to Mary [do not touch], then ascends [John 20:17], and comes back the same day [John 20:19], and appears unto the 10 disciples [handle me], and 8 days later also to Thomas together with them [John 20:24-31], reveals to them His very wounds of Victory, remains with them 40 days [Acts 1:3], still having the wounds upon Him, and finally ascends the second time from the Mount of Olives [Acts 1:9; Revelation 12:5], what do the angels [Acts 1:10-11] say?

“... This same Jesus ...”

Acts 1:11 - Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

This same Jesus, with his immortal wounds, entered “into heaven itself” [Hebrews 9:24] and “stood a Lamb as it had been slain” [Revelation 5:6].

This same Jesus which arose from the dead, ascended to the Father in John 20, and came back to meet with the disciples, and showed them His wounds, even in

his “hands”, “feet” and “side”, wherein the hands one could place a “finger” and in the side their “hand”.

This same Jesus... oh, it is everything! Wonder and Marvel ye heavens!!!

The “same” Jesus, he which was dead, even been slain, but which is alive forever more, which had the wounds of His crucifixion and showed them unto His disciples and submitted to Thomas, that He too may be won, what Love is this!

The Great Controversy 1911, page 674 by Ellen G. White -
<http://www.connectingwithjesus.org/media/GC.pdf> -

“... “I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.” Revelation 21:1. The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: “He had bright beams coming out of His side: and there was the hiding of His power.” Habakkuk 3:4, margin. That pierced side whence flowed the crimson stream that reconciled man to God—there is the Saviour’s glory, there “the hiding of His power.” “Mighty to save,” through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God’s mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise and declare His power. ...”

Albert Barnes Commentary; E-Sword -

“They were the special punishment of the cross, after sustaining which, One only lived. The most literal interpretation, then, of the wounds in the hands harmonizes with the piercing before, and the smiting of the Good Shepherd which follows, of whom David too prophesied, “They pierced My Hands and My Feet” Psa 22:16. “What are those wounds on Thy hands? How long, think you, and how and by whom will this be said to Him? For ever and ever, unceasingly, and with unspeakable admiration it will be said, both by God the Father, “to whom He was obedient unto death, the death of the Cross” Phi 2:8 : it will be said also both by the holy “angels” who “desire to look into” Him 1Pe 1:12, and by people whom He has redeemed. O great miracle, wonderful spectacle, especially in the Lord of all, to bear wounds in the midst of His Hands! And He shall say; “With these I was wounded in the house of those who loved Me.” O great sacrilege, sacrilegious homicide, that such wounds were inflicted in the house of those who loved. He will not say, ‘with these I was wounded by those who loved Me,’ but ‘in the house of those who loved Me.’ For they who inflicted them, loved Him not.”

Jamieson, Fausset & Brown's Commentary on Zechariah 13 -
<http://www.blueletterbible.org/commentaries/comm> view.cfm?

"6. wounds in thine hand--The interrogator still suspects him: "If so, if you have never pretended to be a prophet, whence come those wounds?" The Hebrew is literally, "between thine hands." The hands were naturally held up to ward off the blows, and so were "thrust through" (Zec 13:3) "between" the bones of the hand. Stoning was the usual punishment; "thrusting through" was also a fit retribution on one who tried to "thrust Israel away" from the Lord (Deu 13:10); and perfects the type of Messiah, condemned as a false prophet, and pierced with "wounds between His hands." Thus the transition to the direct prophecy of Him (Zec 13:7) is natural, which it would not be if He were not indirectly and in type alluded to.

wounded in . . . house of my friends--an implied admission that he had pretended to prophecy, and that his friends had wounded him for it in zeal for God (Zec 13:3). The Holy Spirit in Zechariah alludes indirectly to Messiah, the Antitype, wounded by those whom He came to befriend, who ought to have been His "friends," who were His kinsmen (compare Zec 13:3 , as to the false prophet's friends, with Mar 3:21 , "His friends," Margin, "kinsmen"; Jhn 7:5 ; "His own," Jhn 1:11 ; the Jews, "of whom as concerning the flesh He came," Rom 9:5), but who wounded Him by the agency of the Romans (Zec 12:10).

7. Expounded by Christ as referring to Himself (Mat 26:31, 32). Thus it is a resumption of the prophecy of His betrayal (Zec 11:4, 10, 13, 14), and the subsequent punishment of the Jews. It explains the mystery why He, who came to be a blessing, was cut off while bestowing the blessing. God regards sin in such a fearful light that He spared not His own co-equal Son in the one Godhead, when that Son bore the sinner's guilt."

Matthew Henry's Commentary; E-Sword -

""What are these wounds, or marks of stripes, in thy hands? how camest thou by them? Hast thou not been examined by scourging? And is not that it that has brought thee to thyself?" (Vexatio dat intellectum - Vexation sharpens the intellect.) "Hast thou not been beaten into this acknowledgment? Was it not the rod and reproof that gave thee this wisdom?" And he shall own, "Yes, it was; these are the wounds with which I was wounded in the house of my friends, who bound me, and used me hardly and severely, as a distracted man, and so brought me to my senses." By this it appears that those parents of the false prophet that thrust him through (Zec 13:3) did not do it till they had first tried to reclaim him by correction, and he would not be reclaimed; for so was the law concerning a disobedient son - his parents must first have chastened him in vain before they were allowed to bring him forth to be stoned, Deu 21:18, Deu 21:19. But here is another who was reduced by stripes, and so prevented the capital punishment; and he had the sense and honesty to own that they were his friends, his real friends, who thus wounded him, that they might reclaim him; for faithful are the wounds of a friend, Pro 27:6. Some good interpreters, observing how soon this comes after the mention of Christ's being pierced, think that these are the words of that great prophet, not of the false prophet spoken of before. Christ was wounded in his hands, when they were nailed to the cross, and, after

his resurrection, he had the marks of these wounds; and here he tells how he came by them; he received them as a false prophet, for the chief priests called him a deceiver, and upon that account would have him crucified; but he received them in the house of his friends - the Jews, who should have been his friends; for he came to his own, and, though they were his bitter enemies, yet he was pleased to call them his friends, as he did Judas (Friend, wherefore hast thou come?) because they forwarded his sufferings for him; as he called Peter Satan - an adversary, because he dissuaded him from them."

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 05.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

<https://archive.org/details/moses-aaron-hur-and-jesus-between-two-thieves>

<https://archive.org/details/bible-moses-08>

#5

[1] Moses and Joshua, Aaron and Hur; Exodus 17.

Exodus 17:9 KJB - And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

Exodus 17:10 KJB - So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exodus 17:11 KJB - And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

Exodus 17:12 KJB - But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Exodus 17:13 KJB - And Joshua discomfited Amalek and his people with the edge of the sword.

[A] Moses, representing Jesus as deliverer, goes atop a hill, where all may see him [Exodus 17:9].

Jesus was taken to the hill of the Skull, "Calvary" (Luke 23:33 KJB), Golgotha [Mark 15:22; John 19:17], where all may see him [Isaiah 45:22; John 12:32].

[B] Moses, representing Jesus as deliverer, has two persons beside him, one on

the Right, the other on the Left [Exodus 17:12].

Jesus, was crucified [at "the third hour"; approx 9 AM, time of the morning sacrifice/prayer; Exodus 29:39; Numbers 28:4] between two persons, one of the Right hand, the other on the left [Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18].

[C] Moses, representing Jesus as deliverer, was victorious for his people, so long as his hands remained outstretched and steady, until the going down of the sun [Exodus 17:12].

Jesus, whose arms and hands were each outstretched, with a "nail" ["as a nail in a sure place"; Isaiah 22:23,25] in each hand, whose "bones were out of joint", even "as far as the east is from the west", that they could not move, were steady, yes even till the going down of the sun [the "ninth hour"; approx 3 PM, time of the evening sacrifice/prayer; Exodus 29:39; Numbers 28:4] on the preparation day, just before the 7th Day Sabbath of the Lord God and feast sabbath began together, his victory assured, memorialized forever. Just as Joshua was victorious, this Joshua was too, over the real enemies of God, delivering the people with "mighty hand" and "outstretched arm".

Such a great sacrifice that God has made, for us, to deliver us from the power of sin, satan and self.

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 06.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

<https://archive.org/details/samson-and-jesus>

#6

Samson; Judges 16. - <https://www.blueletterbible.org/Bible.cfm?b=Jdg&c=16&t=KJV>

[A] Just as Samson, representing Jesus as deliverer, was born specially, by promise from God, to a woman which could not bare, and he was to be filled with the Holy Ghost, and to be dedicated to the Lord from birth to death, and to be deliverer of the people [Judges 13].

Jesus, a holy child, was born of the virgin Mary, by Holy Ghost, to be dedicated to the Lord forever [Luke 1:35; Acts 4:27,30], and to be the Saviour and deliverer of all people, who would accept the sacrifice [Matthew 1:21; Acts 13:23; Romans 11:26, etc].

[B] Just as Samson, representing Jesus as deliverer, was attempted to be taken

many times by his enemies, but could not be until betrayed by a woman [harlot] he loved, for silver [Judges 16:5,18; even as the type of Christ, Joseph was sold/betrayed by Judas for silver [Genesis 37:27,28]], into the hands of his enemies as a slave, even though he had "shewed [her] all his heart" [Judges 16:18].

Jesus, also could not be taken, until his appropriate time [Daniel 9:24-27, in the Year AD 31, in the First Month, Abib/Nisan, on the 14th Day of the Month, being the 6th Day of the week [aka 'Friday', the preparation day [Exodus 16:5]], crucified at the 3rd hour [Mark 15:25, the time of the morning Sacrifice, Exodus 29:39; Numbers 28:4], dying at the 9th hour [roughly 3 PM, the time of the evening Sacrifice, Exodus 29:39; Numbers 28:4], to enter into the 7th Day the Sabbath rest of Creation/Redemption] betrayed by a woman [the harlot Church, physical Israel, even at the hands of Judas], for silver [Zechariah 11:12,13; Matthew 26:15, 27:3], into the hands of the enemy, for the price of a slave [Matthew 27:9], and he showed all His loving Heart [Psalms 98:1-3; Song of Solomon 2:4; 2 Corinthians 4:6; 1 John 4:8,16].

[C] Just as Samson, representing Jesus as deliverer, carried "the bar" of the "gate" [the place of judgment], even the great weight, across his "shoulders", up to the top of a "hill" [Judges 16:3].

Jesus, also carried the cross [John 19:17], after a manner [Simon of Cyrene, being an example for us, to take up that Cross and bear it for Jesus; Matthew 16:24; Mark 8:34; Luke 9:23], up to the hill of Golgotha [Matthew 27:33; Mark 15:22; John 19:17], the place of the Skull, bearing the weight of the not merely the cross, but the sins of the whole world [Isaiah 63:9], the government and judgment should be upon his shoulders [Isaiah 9:6, 22:22].

[D] Just as Samson, representing Jesus as deliverer, was blinded [Judges 16:21], that he could not see, and was ill-treated and mocked of his enemies [Judges 16:25], the LORD being departing from him [Judges 16:20].

Jesus, also was blind-folded [Luke 22:64], that he could not see, and was ill-treated and mocked of his enemies [Job 12:4; Matthew 27:29,31; Mark 15:20; Luke 23:11,36], apparently forsaken of God [Psalms 22:1; Matthew 27:46; Mark 15:34].

[E] Just as Samson, representing Jesus as deliverer, then in the last moments of his life, was taken out, placed between two pillars [Judges 16:25] and leaned upon them with his hands outstretched, to the right and to the left [Judges 16:29], east and west, praying [Judges 16:28], and dying with the enemies [Judges 16:30], destroyed the Temple [Judges 16:30], slaying his enemies more in his death, than in his life.

Jesus, also then was placed between two persons, one of the Right hand, the other on the left [Matthew 27:38; Mark 15:27; Luke 23:33; John 19:18]. Jesus said that He would destroy the Temple [John 2:19], by which he slays in/by his death the enmity between God and mankind [Genesis 3:15; Ephesians 2:16, etc], forever magnifying the Law of God, making it honourable [Isaiah 42:21],

demonstrating its eternity. His hands and arms outstretched, with a "nail" ["as a nail in a sure place"; Isaiah 22:23,25] in each hand, whose "bones were out of joint", even "as far as the east is from the west" to save and deliver, even unto a gainsaying people.

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 07.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

<https://ia904700.us.archive.org/27/items/absalom-and-jesus-typology/Absalom%20And%20Jesus%20Typology.jpg>

<https://archive.org/details/absalom-and-jesus-typology>

#7

Absalom And Christ Jesus And the Tree (with a few other mentions)

The events:

2Sa 18:9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

2Sa 18:10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

2Sa 18:11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

2Sa 18:12 And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom.

2Sa 18:13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

2Sa 18:14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

2Sa 18:15 And ten young men that bare Joab's armour compassed about and

smote Absalom, and slew him.

2Sa 18:16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

2Sa 18:17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

2Sa 18:18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

In the Typology of 2 Samuel 18:9-18 KJB, we read of Absalom (the son of David, 2 Samuel 13:1), whose name means the "Father's peace", was, because of sin, rebellion against the King, hung upon a tree (2 Samuel 18:9,10,14; by his hair on his head, his shame (1 Corinthians 11:14) and his glory (2 Samuel 14:25-26; 1 Corinthians 11:15)), and was suspended between Heaven and Earth, and struck with three piercings (2 Samuel 18:14), or as the NWT says, "three spikes", as large nails, and then in his death, though was the rich son of a King, buried as wicked outside of Jerusalem among the trees (2 Samuel 18:17), though a pillar, for a memorial, was left standing in the King's dale, called "Absalom's place" (garden; 2 Samuel 18:18), or the 'place of the Father's peace'. It is interesting to note that Joseph (type of Christ - positive) was betrayed for 20 pieces of silver (Genesis 37:28), and Joab would have given 10 shekels of silver to have a "certain man" kill Absalom (type of Christ (made him to be sin for us) - negative; 2 Samuel 18:11), which makes 30 pieces of silver (2/3rd's positive, 1/3rd negative, even as Satan took '1/3' (Revelation 12:4), and lies 1/3 (lie, Genesis 3:4, truth (Genesis 3:5, eyes opened (Genesis 3:7), knowing good and evil (Genesis 3:22))), the exact price that Jesus was betrayed for (Matthew 26:15, 27:3,9), as prophesied by Zechariah (Zechariah 11:12-13). Absalom rode upon a mule, to proclaim himself King, but ended up dying (2 Samuel 18:9).

Christ Jesus is also "the Son of David" (Matthew 1:1, 9:27, 12:23, 15:22, 20:30,31, 21:9, 22:42; Mark 10:47,48, 12:35; Luke 1:32, 3:31, 18:38,39; Romans 1:3, etc), who is the Father's Peace (Romans 5:1) sent down from above, and it was "... he [God the Father] hath made him [Jesus] to be sin for us ...", 2 Corinthians 5:21, because of our sin and rebellion against our Father in Heaven (Romans 3:23, 5:8,10,12; Colossians 1:21), the King of Heaven (Numbers 23:21; Psalms 10:16, 24:8,10, 29:10, 47:2, 84:3, 89:18, 95:3, 98:6; Isaiah 33:22; 1 Timothy 6:15, etc). Jesus, too, was "hanged on a tree" (Acts 5:30, 10:39, 13:29; Galatians 3:13; 1 Peter 2:24, see also 1 Corinthians 2:2; Galatians 2:20, 6:14; Philippians 2:8, etc), and there we saw and beheld His glory (John 1:14; 2 Corinthians 4:6), being suspended between Heaven and Earth (see also Genesis 1:1, aleph, tav ("את", or Alpha and Omega of Hebrew) & vav, aleph, tav (Nail, and Alpha & Omega of Hebrew)), the words (untranslated into English) that is suspended between the words "the heaven" ("הַשָּׁמַיִם", ha shamayim) and "the Earth" ("הָאָרֶץ", ha erets), and struck with three piercings (one nail in the left hand, one nail in the right hand, and one nail in the feet combined). Then in His

death, though among the rich, buried and counted as the worst of sinners (for us), outside of Jerusalem among the trees (garden) (Isaiah 53:9; Matthew 27:57-60; Mark 15:43-46; Luke 23:50-53; John 19:38-42; 2 Corinthians 5:21). Jesus rode upon a donkey, as King of Israel, yet ended up dying (Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40; John 12:12-19), as prophesied by Zechariah (Zechariah 9:9).

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

All trees, by definition, have branches, and this is seen in the sanctuary itself, the 7 branch Candlestick, ot Tree of Light and Life, thereof (Psalms 77:13).

While the central root "stock" would be a pole-beam as the WTS/JW proclaim, there would also be the cross-beam, the 'Patibulum', which would be the "branches" coming off the root stock, and thus the "cross" (sticks; Numbers 15:32-33) is a "tree" as Peter, Paul and others called it.

Even in the Footnotes of the NWT, they allow for the word "tree":

"... [Acts 5:30 NWT] The God of our forefathers raised up Jesus, whom you killed, hanging him on a stake.*o ..."; "... *Or "tree." ..." -

<https://www.jw.org/en/library/bible/study-bible/books/acts/5/#v44005030>

"... [Acts 10:39 NWT] And we are witnesses of all the things he did both in the country of the Jews and in Jerusalem; but they did away with him by hanging him on a stake. v ..."; "v ... See study note on Ac 5:30.", which says, "... *Or "tree." ..." -

<https://www.jw.org/en/library/bible/study-bible/books/acts/10/#v44010039>

"... [Acts 13:29 NWT] And when they had accomplished all the things written about him, they took him down from the stake* and laid him in a tomb.*e ..."; "... Or "the tree."—See study note on Ac 5:30. ..." -

<https://www.jw.org/en/library/bible/study-bible/books/acts/13/#v44013029>

"... [Galatians NWT] Christ purchased us,o releasing usp from the curse of the Law by becoming a curse instead of us,q because it is written: "Accursed is every man hung upon a stake."r ...", "... See study note on Ac 5:30..", which says, "... *Or "tree." ..." -

<https://www.jw.org/en/library/bible/study-bible/books/galatians/3/#v48003013>

"... [1 Peter 2:24 NWT] He himself bore our sins u in his own body on the stake,*v so that we might die to* sins and live to righteousness. And "by his wounds you were healed."w ..."; "... *Or "tree." ..." -

<https://www.jw.org/en/library/bible/study-bible/books/1-peter/2/#v60002024>

Other mentions:

"... [Joshua 8:29 NWT] He hung the king of A'i on a stake* until the evening, and as the sun was about to set, Joshua gave the order to take his dead body down from the stake.v Then they pitched it at the entrance of the city gate and raised

up a great pile of stones over him, which is there to this day. ..."; "... *Or "tree." ..."

<https://www.jw.org/en/library/bible/study-bible/books/joshua/8/#v6008029>

"... [2 Samuel 18:9,10,14 NWT] 9 Ab'sa·lom eventually found himself facing the servants of David. Ab'sa·lom was riding on a mule, and the mule went under the thick branches of a large tree, and his head got entangled in the big tree, so that he was suspended in midair* while the mule he had been riding kept going.

10 Then someone saw it and told Jo'ab:I "Look! I have seen Ab'sa·lom hanging in a big tree."

14 To this Jo'ab said: "I am not going to waste any more time with you!" So he took three spikes* in his hand and drove them through the heart of Ab'sa·lom while he was still alive in the midst of the big tree. ..."

<https://www.jw.org/en/library/bible/study-bible/books/2-samuel/18/#v10018009>

- <https://www.jw.org/en/library/bible/study-bible/books/2-samuel/18/#v10018010>

- <https://www.jw.org/en/library/bible/study-bible/books/2-samuel/18/#v10018014>

The real translation of God's inspired and preserved words in English, the King James Bible:

Gen_2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Gen_2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen_40:19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Exo_15:25 And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

Deu 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

Deu 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Jos_8:29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

Est_2:23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Mat_7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Mat_7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Mat_7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Mat_12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Luk_6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

Act 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Act 10:39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Act_13:29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

1Co 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Php 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Furthermore, the Bible is clear that there were "nails" (plural, NOT singular, as in all the WTS/JW images) for Jesus' hands.

Joh_20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Joh 20:25 ελεγον ουν αυτω οι αλλοι μαθηται εωρακαμεν τον κυριον ο δε ειπεν αυτοις εαν μη ιδω εν ταις χερσιν αυτου τον τυπον των ηλων και βαλω τον δακτυλον μου εις τον τυπον των ηλων και βαλω την χειρα μου εις την πλευραν αυτου ου μη πιστευσω

G2247 - ηλων (x2) - N-GPM - Noun, Genative, Plural, Masculine.

The image(s) of the WTS/JW is/are wrong (singular 'nail' in His hands) - (scroll down, usually on page "52" in paper edition of "What does the Bible really Teach?") - <https://www.jw.org/en/library/books/bible-teach/the-ransom-jesus-sacrifice/>

Or incorrect WTS/JW image here ("What does the Bible really Teach?", page 52) - https://assetsnffrgf-a.akamaihd.net/assets/m/1102005135/univ/art/1102005135_univ_cnt_1_md.jpg

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 08.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

<https://archive.org/details/numbers-21v-8-9-serpent-on-a-pole-ship-mast-banner-christ-jesus-lifted-up-john-3-8-12>

https://archive.org/details/awhn-cross-ship-mast_202301

https://archive.org/details/awhn-cross-israel-banner-02_202301

https://archive.org/details/awhn-cross-israel-banner-01_202301

#8

What of the Serpent upon a Pole in Numbers 21:8,9, as Jesus references in John 3, 8 & 12?

Did the "pole" have any cross piece or branching? Yes.

In Numbers 21:8,9, the Hebrew word for "pole" is from Strong's H5251, "נֹסֶה", "nêś", and is also used for a "sail" on a Mast of a ship, which is not merely a pole, but a pole with small cross beams to hold the sails, and top sail, crows nests, seated between (Heaven and Earth or Seas) in which a man (as Christ Jesus)

rests, etc. - <https://www.blueletterbible.org/lexicon/h5251/kjv/wlc/0-1/>

Isa 33:23 KJB - Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

Eze 27:7 KJB - Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

https://archive.org/details/awhn-cross-ship-mast_202301

<https://archive.org/details/ship-mast-cross-03>

<https://archive.org/details/ship-mast-cross-02>

<https://archive.org/details/ship-mast-cross>

The word H5251, "נֶשֶׂא", "nêś" is also used in a "banner", which was an upright pole, with a crosspiece for the ensign, which ensign was usually made out of animal skin (flesh, and represented the death of Jesus as the Sacrifice, and God's Banner of Love, Song of Solomon 2:4):

Song of Solomon 2:4 KJB - He brought me to the banqueting house, and his banner over me was love.

https://archive.org/details/awhn-cross-israel-banner-02_202301

https://archive.org/details/awhn-cross-israel-banner-01_202301

<https://biblehub.com/hebrew/5251.htm>

<https://studybible.info/strongs/H5251>

standard, 7

Isaiah 49:22, 62:10; Jeremiah 4:6,21; Jeremiah 50:2, 51:12,27

ensign, 6

Isaiah 5:26, 11:10,12, 18:3, 30:17, 31:9

banner, 2

Psalms 60:4; Isaiah 13:2

Just like this:

<https://archive.org/details/awhn-cross-moses-serpent-01>

<https://archive.org/details/awhn-cross-moses-serpent-02>

<https://archive.org/details/awhn-cross-moses-serpent-03>

<https://archive.org/details/serpent-pole-04>

<https://archive.org/details/serpent-pole-03>

<https://archive.org/details/serpent-pole-02>

<https://archive.org/details/serpent-pole-01>

Numbers 21:8 KJB - And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

Numbers 21:9 KJB - And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

The Serpent also represents Christ Jesus, as He bare our sins upon the "tree", for God the Father, had made Him to be sin for us, being the LORD's Goat:

2 Corinthians 5:21 KJB - For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

1 Peter 2:24 KJB - Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Leviticus 16:8 KJB - And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

Leviticus 16:9 KJB - And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

Leviticus 16:15 KJB - Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Leviticus 16:27 KJB - And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

Later on the bronze serpent was destroyed, because the people had made an idol out of it, and worshipped it, rather than worshipping the Ever Living God who had saved them by His word through it:

2 Kings 18:4 KJB - He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

The relevant texts:

Numbers 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

Numbers 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

Num 21:6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Numbers 21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

Numbers 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

Numbers 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

2 Kings 18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

John 3:9 Nicodemus answered and said unto him, How can these things be?

John 3:10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

John 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

John 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the

Son of man be lifted up:

John 3:15 That whosoever believeth in him should not perish, but have eternal life.

John 8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

John 8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

John 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

John 8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

John 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

John 8:27 They understood not that he spake to them of the Father.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

John 8:30 As he spake these words, many believed on him.

John 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

John 12:28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

John 12:29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

John 12:30 Jesus answered and said, This voice came not because of me, but for your sakes.

John 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

John 12:33 This he said, signifying what death he should die.

John 12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

John 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

Isaiah 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Isaiah 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

According to WTS theology, Jesus died on a 'torture stake' [pole. "i"], and not a "Cross" ["t"], when they say:

"... The Imperial Bible-Dictionary says that the word stauros' "properly signified a stake, an upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling a piece of ground." The dictionary continues: "Even amongst the Romans the crux (Latin, from which our cross is derived) appears to have been originally an upright pole." Thus, it is not surprising that The Catholic Encyclopedia states: "Certain it is, at any rate, that the cross originally consisted of a simple vertical pole, sharpened at its upper end." ..." - [https://www.jw.org/en/library/magazines/wp20110301/Did-Jesus-Really-Die-on-a-Cross/#?insight\[search_id\]=ccc12e06-90be-4627-aa19-a837fc8cc5f5&insight\[search_result_index\]=3](https://www.jw.org/en/library/magazines/wp20110301/Did-Jesus-Really-Die-on-a-Cross/#?insight[search_id]=ccc12e06-90be-4627-aa19-a837fc8cc5f5&insight[search_result_index]=3)

[Question] Given, those citations from the WTS, how do they explain their deliberate misuse of those citations, and editing of the citations?

Evidence, which the WTS ignored, and altered, ending a sentence with a period, when it should have been either a 'comma' or a set of 'ellipses' because the remainder of the sentence changes the entire thing, such as the 'prominent part', meaning there was more than one part, more than the "pole"/"stake", and that there was the "cross piece", or "patibulum".

More than this, the Imperial Bible Dictionary of Patrick Fairbairn [a 'trinitarian' by the way, who believed in the Eternal Deity and Ever Existence of Jesus Christ], does not choose a single upright stake, but rather agrees generally with one of the latter of the three: "T", "X", "t" forms:

The Imperial Bible Dictionary, Historical, Biographical, Geographical, and Doctrinal: Including the Natural History, Antiquities, Manners, Customs, and Religious Rites And Ceremonies Mentioned In The Scriptures, And An Account Of The Several Books Of The Old And New Testaments. Edited By The Rev. Patrick Fairbairn, D.D., Author Of "Typology Of Scripture," "Commentary On Ezekiel," Etc.

Illustrated By Numerous Engravers, Volume I, London: Blackie And Son, Paternoster Row; And Glasgow And Edinburgh. MDCCCLXVL., pages 376, 377

"... CROSS, CRUCIFY. The Greek word for cross, σταυρός, properly signified a stake, an upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling a piece of ground. But a modification was introduced as the dominion and usages of Rome extended themselves through Greek-speaking countries. Even amongst the Romans the crux (from which our cross is derived) appears to have been originally an upright pole, and this always remained the more prominent part. But from the time that it began to be used as an instrument of punishment, a transverse piece of wood was commonly added: not, however, always even then. For it would seem that there were more kinds of death than the one by the cross; this being sometimes accomplished by transfixing the criminal with a pole, which was run through his back and spine, and came out at his mouth (adactum per medium hominem, qui per os emergat, stipitem, Seneca, Ep. xiv.) In another place (Consol. ad Marciam, xx.), Seneca mentions three different forms: "I see," says he, "three crosses, not indeed of one sort, but fashioned in different ways; one sort suspending by the head persons bent toward the earth, others transfixing them through their secret parts, others extending their arms on a patibulum." There can be no doubt, however, that the latter sort was the more common, and that about the period of the gospel age crucifixion was usually accomplished by suspending the criminal on a cross piece of wood.

But this does not of itself determine the precise form of the cross; for crosses of three different shapes were known to have been in use. One, and that probably the most ancient, was in the form of the letter T, which as commonly written consisted simply of a perpendicular line with another laid across the top, making two right angles, T. In the earlier Christian writers this letter is often referred to as a symbol of the cross, and, on account of such a resemblance, Lucian, in his usual style, prefers a charge against the letter (Judio. Voc. xii.) The letter X represents another sort, which has received the name of St. Andrew, from a tradition that on a cross of this description the apostle of that [Page 376-377] name suffered martyrdom. But the commonest form, it is understood, was that in which the upright piece of wood was crossed by another near the top, but not precisely at it, the upright pole running above the other, thus t -- and so making four, not merely two right angles. It was on a cross of this form, according to the general voice of tradition, that our Lord suffered; but there is nothing in the narratives of the evangelists which determines this to have been the form employed, rather than either of the other two. It is, however, the one most commonly met with in the paintings and sculptures that have survived from the earlier ages. ..." - Imperial Bible dictionary : historical, biographical, geographical, and doctrinal including the natural history, antiquities, manners, customs, and religious rites and ceremonies mentioned in the Scriptures, and an account of the several books of the Old and New Testaments -
<https://archive.org/details/imperialbibledi00fairgoog/page/376/mode/1up?view=theater&q=%22an+upright+pole%22>

The Roman Catholic Encyclopedia Online actually says:

"... The penalty of the cross goes back probably to the *arbor infelix*, or unhappy tree, spoken of by Cicero (*Pro, Rabir.*, iii sqq.) and by Livy, apropos of the condemnation of Horatius after the murder of his sister. According to Hüsckke (*Die Multa*, 190) the magistrates known as *duoviri perduellionis* pronounced this penalty (cf. Liv., I, 266), styled also *infelix lignem* (Senec., *Ep. ci*; Plin., XVI, xxvi; XXIV, ix; Macrobi., II, xvi). This primitive form of crucifixion on trees was long in use, as Justus Lipsius notes ("*De cruce*", I, ii, 5; Tert., "*Apol.*", VIII, xvi; and "*Martyrol. Paphnut.*" 25 Sept.). Such a tree was known as a cross (*crux*). On an ancient vase we see Prometheus bound to a beam which serves the purpose of a cross. A somewhat different form is seen on an ancient cist at Præneste (Palestrina), upon which Andromeda is represented nude, and bound by the feet to an instrument of punishment like a military yoke — i.e. two parallel, perpendicular stakes, surmounted by a transverse bar. Certain it is, at any rate, that the cross originally consisted of a simple vertical pole, sharpened at its upper end. Mæcenas (Seneca, *Epist.* xvii, 1, 10) calls it *acuta crux*; it could also be called *crux simplex*. To this upright pole a transverse bar was afterwards added to which the sufferer was fastened with nails or cords, and thus remained until he died, whence the expression *cruci figere* or *affigere* (Tac., "*Ann.*", XV, xlv; Potron., "*Satyr.*", iii) The cross, especially in the earlier times, was generally low. It was elevated only in exceptional cases, particularly whom it was desired to make the punishment more exemplary or when the crime was exceptionally serious. Suetonius (Galba, ix) tells us that Galba did this in the case of a certain criminal for whom he caused to be made a very high cross painted white — "*multo præter cæteras altiore et dealbatam statui crucem jussit*". ...

... Among the Romans the cross never had the symbolical meaning which it had in the ancient Orient; they regarded solely as a material instrument of punishment. There are in the Old Testament clear allusions to the Cross and Crucifixion of Jesus Christ. Thus the Greek letter (*tau* or *thau*) appears in Ezekiel 9:4, according to St. Jerome and other Fathers, as a solemn symbol of the Cross of Christ — "Mark Thau upon the foreheads of the men that sigh". The only other symbol of crucifixion indicated in the Old Testament is the brazen serpent in the Book of Numbers (21:8-9). Christ Himself thus interpreted the passage: "As Moses lifted up the serpent in the desert, so must the Son of man be lifted up" (John 3:14). The Psalmist predicts the piercing of the hands and the feet (Psalm 21:17). This was a true prophecy, inasmuch as it could not be conceived from any custom then existing; the practice of nailing the condemned to a T-shaped cross being, as we have seen, at that time exclusively Western. The cross on which Jesus Christ was nailed was of the kind known as *immissa*, which means that the vertical trunk extended a certain height above the transverse beam; it was thus higher than the crosses of the two thieves, his crime being judged a graver one, according to St. John Chrysostom (*Homil.* v, c. i., on I Corinth.). The earliest Christian Fathers who speak of the Cross describe it as thus constructed. We gather as much from St. Matthew (27:37), where he tells us that the *titulus*, or inscription containing the cause of His death, was placed, "over", the head of Jesus Christ (cf. Luke 23:38; John 19:19). St. Irenæus (*Adv. Haer.*, II, xxiv) says that the Cross had five extremities: two in its length, two in its breadth, and the fifth a projection (*habitus*) in the middle — "*Fines et summitates habet quinque, duas in longitudine, duas in latitudine, unam in medio*". St. Augustine agrees with him: "*Erat latitudo in qua porrectæ sunt manus longitudo a terrâ surgens, in quâ*

erat corpus infixum; altitudo ab illo divexo ligno sursum quod imminet" (Enarration on Psalm 103; Serm. i, 44) and in other passages quoted by Zöckler (Das Kreuz, 1875, pp. 430, 431).

Nonnus confirms the statement that Jesus Christ was crucified on a quadrilateral cross (). St. Irenæus, in the passage cited above says that the Cross had a fifth extremity, on which the Crucified One was seated. St. Justin calls it a horn, and compares it to the horn of a rhinoceros (Dialogus cum Tryphone, xci). Tertullian calls it sedilus excessus, a projecting seat, or shelf (Ad. Nat., I, xii). This little seat (equuleus) prevented the weight of the body from completely tearing the nail-pierced hands, and it helped to support the sufferer. It has never been indicated, however, in representations of the Crucifixion. On the Cross of Christ was placed the titulus, as to the wording of which the Four Evangelists do not agree. St. Matthew (xxvii, 37) gives, "This is Jesus the King of the Jews"; St. Mark (xv, 26) "The King of the Jews"; St. Luke (xxiii, 38), "This is the King of the Jews"; St. John, an eyewitness (xix, 19), "Jesus of Nazareth, the King of the Jews". In representations of the Crucifixion there often appears beneath the feet a wooden support (, suppedaneum); that it ever existed is very doubtful. The first express mention of it occurs in Gregory of Tours (De Gloriâ Martyrum, vi). St. Cyprian, Theodoret, and Rufinus hint at it. ..." - CATHOLIC ENCYCLOPEDIA: Archaeology of the Cross and Crucifix - <https://www.newadvent.org/cathen/04517a.htm>

Did you see how the WTS/JW organization lied, and misrepresented the sources they cited? They always have to do that to justify their incorrect history, theology and practices. Is that really an organization of JEHOVAH, that would do such a thing?

Proverbs 8:7 KJB - For my mouth shall speak truth; and wickedness is an abomination to my lips.

Isaiah 45:19 KJB - I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

If any Jehovah's Witnesses, choose not to be associated with such T or t symbol as the Cross, then this is their choice, but they should know that by simply assaulting this symbol [the Cross], they have left untouched many others which exist in the Watch Tower and Tract Society materials [Divine Plan of the Ages, New Creation, etc] and buildings, like the Winged Sun-disk of Thebes, Pyramids, the W-Fingered Hand, Keys, etc.

The WTS/JW organization used to use the symbol of the "Cross" (and "Crown", when combined is a symbol of The Knights Templar and Freemasonry) in their own publications and artwork:

As early as 1891, and as late as 1931 (that's 40 years) in the Watch Tower Magazine (publication) in a random sampling by year, (Scroll one page down) -

(1891) - [https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1891%20The%20Watchtower%20\(JUN%20missing\).pdf](https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1891%20The%20Watchtower%20(JUN%20missing).pdf)

(1896) - <https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1896%20The%20Watchtower.pdf>

(1901) - <https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1901%20The%20Watchtower.pdf>

(1918) - <https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1918%20The%20Watchtower.pdf>

(1920) - <https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1920%20The%20Watchtower.pdf>

(1930) - <https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1930%20The%20Watchtower.pdf>

(1931) - <https://www.watchtowerwayback.org/jw-wb/English/Magazines/The%20Watchtower/1931%20The%20Watchtower.pdf>

(1905) (Features of the Plan of God, "cover") - <https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1905%20Features%20of%20the%20Plan%20of%20God.pdf>

(1924) (The Way To Paradise, page 145 Image) - <https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1924-1925%20The%20way%20to%20paradise.pdf>

(1927) (Creation (Book), image by Max Klinger, Chapter 7 (VII A Perfect Sacrifice), "Crucifixion", page 265 (Images) and image by Casper David Friederich, Chapter 13 (XIII Purpose of New Creation), "The Cross", page 336 (Images)) - <https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1927%20Creation.pdf>

(1897 - 1923) (PDF, 716, Black and White Watchtower) - [https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1897-1923%20Studies%20in%20the%20Scriptures%20Vol4-The%20Battle%20Of%20Armageddon%20\(1923%20BSA%20edition\).pdf](https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1897-1923%20Studies%20in%20the%20Scriptures%20Vol4-The%20Battle%20Of%20Armageddon%20(1923%20BSA%20edition).pdf)

More than this, the very "torture stake" is also seen within paganism, and "phallic", under the Pole, May-pole, the Stella, Needle, Pyramid, Spike, Yule-Log, Obelisk and so on. Perhaps they have a "beam" in their eye on this, while they are attempting to remove the cross splinter [those who wrongly wear such things] in others.

(1886) (The Divine Plan of the Ages, Volume 1, "cover") - [https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1886%20Studies%20in%20the%20Scriptures%20Vol1-The%20Divine%20Plan%20Of%20The%20Ages%20\(1st%20edition\).pdf](https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1886%20Studies%20in%20the%20Scriptures%20Vol1-The%20Divine%20Plan%20Of%20The%20Ages%20(1st%20edition).pdf)

(various years and "covers") -

<https://www.watchtowerwayback.org/jw-wb/English/Books/Teachings/1886-1918%20Studies%20in%20the%20Scriptures-Photos%20of%20covers.pdf>

Yet, none of that would matter so much to us, since even an idol is "nothing" as Paul says, but rather what ought to interest us, is what are the Doctrines that are taught, and are they in harmony with Scripture/Christ Jesus, and that is what is important to us.

If we, who believe Jesus died upon the "cross" are called "fools" for so believing, then let us be "fools" after this manner alone:

1 Corinthians 1:18 KJB - For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1 Corinthians 1:27 KJB - But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And prayerfully and hopefully, all may see the love of God that He has for you, and so also I, and desire you to have the Truth, even as it is written.

If people say, "What does it matter?"

Jesus said:

John 17:17 KJB - Sanctify them through thy truth: thy word is truth.

John 17:19 KJB - And for their sakes I sanctify myself, that they also might be sanctified through the truth.

For Error cannot ever sanctify.

Jesus Himself, also went about correcting error and misunderstanding, and I follow after Him.

Matthew 22:29 KJB - Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Mark 12:24 KJB - And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

Mark 12:27 KJB - "... ye therefore do greatly err."

etc.

Jesus is very concerned about right answers, in the right attitude, spirit:

Luke 7:43 KJB - Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Luke 10:26-28 KJB - [26] He said unto him, What is written in the law? how readest thou? [27] And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. [28] And he said unto him, Thou hast answered right: this do, and thou shalt live.

Luke 20:21 KJB - And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

2 Timothy 2:15 KJB - Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 09.

<https://archive.org/details/de-cruce-liber-primus-primary-wts-jw>

<https://archive.org/details/operaomniapostr00lipsgoog/page/1157/mode/1up?view=theater>

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

#9

De Cruce Liber Primus, by Justus Lipsius

The Watch Tower and Tract Society, cites Justus Lipsius' work "De Cruce Liber Primus" and cite* merely one small section of the work, pointing to a possible type of crucifixion that was historically known, this being the Crux Simplex, Page 19, seen here -

<https://web.archive.org/web/20060520150053/http://brooklyn.org.pl/00000003.gif> or here -

http://upload.wikimedia.org/wikipedia/commons/4/47/Justus_Lipsius_Crux_Simplex_1629.jpg , which is also seen in a more modern rendition, in the WTS material "What does the Bible really Teach?", Page 52 - https://assetsnffrgf-a.akamaihd.net/assets/m/1102005135/univ/art/1102005135_univ_cnt_1_md.jpg

[to which I had been given a copy of (and still have) from a Jehovah's Witness, whom I knew briefly, and fully read], which image also may be seen here -

http://chb88.net/doc/bh_E.pdf or see from their official site here (Chapter 5, scroll down to image -

https://assetsnffrgf-a.akamaihd.net/assets/m/1102005135/univ/art/1102005135_univ_cnt_1_md.jpg) - <https://www.jw.org/en/library/books/bible-teach/>

Yet Justus Lipsius' work cites many types of crucifixions, that were historically

known and used, not simply the one pointed out by the WTS, and he also does not point to the Crux Simplex as the one Jesus was crucified upon, but rather to another, being one with a cross beam, as may be seen here [Begin on Scanned Pages 1157-1234] -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1157/mode/1up?view=theater>

- Specifically see Pages:

Page 1159 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1159/mode/1up?view=theater>

Page 1160 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1160/mode/1up?view=theater>

Page 1162 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1162/mode/1up?view=theater>

Page 1165 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1165/mode/1up?view=theater>

Page 1186 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1186/mode/1up?view=theater>

Page 1198 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1198/mode/1up?view=theater>

Page 1201 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1201/mode/1up?view=theater>

Page 1203 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1203/mode/1up?view=theater>

Page 1205 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1205/mode/1up?view=theater>

Page 1206 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1206/mode/1up?view=theater>

Page 1225 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1225/mode/1up?view=theater>

Page 1226 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1226/mode/1up?view=theater>

Page 1230 -

<https://archive.org/details/operaomniapostr00lipsgoog/page/1230/mode/1up?view=theater>

* "... the Watchtower's 1985 Kingdom Interlinear Translation, of which the above

woodcut is shown as an illustration:

"`Cross'" is only a later meaning of crux. A single stake for impalement of a criminal was called in Latin crux simplex. One such instrument of torture is illustrated by Justus Lipsius (1547-1606) in his book *De cruce libri tres*, Antwerp, 1629, p. 19, which we here present. ... Crux simplex illustrated."" -

<http://wol.jw.org/en/wol/d/r1/lp-e/1001060094>

[and for more on that work, see here] -

<http://jesusisyhwh.blogspot.com/2008/03/justus-lipsius-de-cruce-liber-tres.html>

Looking at the Scriptural evidences again, we can see that the very word "tree" in Deuteronomy 21:22,23 KJB, as cited before, and requoted in the New Testament by Luke, Paul [Acts 5:30, 10:39, 13:29; Galatians 3:13, etc KJB], and Peter [1 Peter 2:24 KJB], does indeed refer to "tree", as we find the same word (as used in Deuteronomy) used in Genesis 1:11 KJB.

This is the first time that this word is used, and the first use, in Scripture, generally defines the meaning. In the word's secondary uses, it also can mean that "wood", or "sticks", etc which come from the "tree", and we can know also, from the very fact that in the beginning, there were no items separate from trees like lumber, for there was no need, in the Garden of Eden.

Therefore, anything which came from the "tree" is simply a derivative of it. The last use in the Scripture, in the Greek equivalent, also refers to a literal "tree", even the "tree of life", again found in the Garden. This is one of the principles of Scripture. First and Last usages, even the Alpha and Omega, the Beginning and the Ending...

The "tree of life" in the Beginning, the "tree of life" in the ending, and the "tree" of "Life" in the center, the Cross of Jesus and Him Crucified, spreading its saving shadow and cover, from the heat and fiery fury of the wrath of God to come.

Some WTS/JW members have said that Jesus needed to be nailed with both hands over His head with a single nail because Jesus died of lack of breath or asphyxiation:

"As for death resulting from being nailed up, the most popular thought is that the Messiah would die of suffocation/asphyxiation..."

However, the Scripture says nothing about Christ dying of "suffocation/asphyxiation", but rather it expresses He died of a great sorrow of heart, and separation, because of our sin, from the Father and Holy Spirit.

Therefore, without in any way saying that any given scientific articles about crucifixion in general is bad, but that the apriori that Christ must have died in that manner is incorrect, and thus, while the science is fine in its specific demonstration, it fails to address the Scriptures in what they themselves portray.

We are not dealing in "popular" belief, but rather – Truth.

Matthew 27:45 KJB - Now from the sixth hour there was darkness over all the land unto the ninth hour.

Matthew 27:46 KJB - And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mark 15:33 KJB - And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mark 15:34 KJB - And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

This is citing Psalms 22 KJB, to which Jesus directed us:

Psalms 22:1 KJB - [[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] My God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] the words of my roaring?

Psalms 22:2 KJB - O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

Psalms 22:24 KJB - For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. etc.

Therefore, all the science which declares a man may indeed suffocate in such a manner being upraised, accurate in its details as may be as demonstrated, is not the Scriptural account at all. Notice where the weight of the sin of the world, already begun to come upon Christ Jesus in the Garden of Gethsemane.

Isaiah 53:4 KJB - Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Matthew 26:38 KJB - Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Mark 14:34 KJB - And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Luke 22:44 KJB - And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Notice please, that Jesus was not suffocating, and dying for lack of breath, for He cries out loud so the whole country side could hear him, even after many hours [3rd hour to 9th hour, about 9 AM to 3 PM, time of the morning and evening sacrifices] upon the Cross, and spoke clearly many times during the events.

This would not be possible if dying for breath and suffocation, and I am sure the same science which has been so kindly demonstrated would reveal this clearly if sought after more deeply:

Psalm 22:1 KJB - [[To the chief Musician upon Aijeleth Shahar, A Psalm of David.]] My God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] the words of my roaring?

Psalm 22:2 KJB - O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

Psalm 22:24 KJB - For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

Matthew 27:45 KJB - Now from the sixth hour there was darkness over all the land unto the ninth hour.

Matthew 27:46 KJB - And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Matthew 27:47 KJB - Some of them that stood there, when they heard [that], said, This [man] calleth for Elias.

Matthew 27:50 KJB - Jesus, when he had cried again with a loud voice, yielded up the ghost.

Mark 15:33 KJB - And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Mark 15:34 KJB - And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Mark 15:35 KJB - And some of them that stood by, when they heard [it], said, Behold, he calleth Elias.

Mark 15:37 KJB - And Jesus cried with a loud voice, and gave up the ghost.

Luke 23:43 KJB - And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Luke 23:46 KJB - And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

John 19:26 KJB - When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

John 19:27 KJB - Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own [home].

John 19:28 KJB - After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

John 19:29 KJB - Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put [it] upon hyssop, and put [it] to his mouth.

John 19:30 KJB - When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 10.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

#10

<https://archive.org/details/awhn-hebrew-tav-02>

<https://archive.org/details/awhn-hebrew-tav-01>

In Ezekiel 9:4 we read a mark set upon those who follow God:

Ezekiel 9:4 KJB - And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

Ezekiel 9:4 HOT - ויאמר יהוה אלו עבר בתוך העיר בתוך ירושלם והתוית תו על־מצחות האנשים הנאנחים והנאנקים על כל־התועבות הנעשות בתוכה:

Ezekiel 9:4 HOT Transliterated - waYomer y'hwäh *ëlô [ëläyw] ávor B'tôkh' häiyr B'tôkh' y'rûshäläim w'hit'wiytä Tāw al-mitz'chôt häänäshiyim haNeénächiym w'haNeénäqiyim al Käl-haTôëvôt haNaásôt B'tôkhäH

The "Tav" ("Tau" or "Täw") in hebrew Pictograph is "t" (a cross):

<https://archive.org/details/awhn-hebrew-tav-02>

<https://archive.org/details/awhn-hebrew-tav-01>

The Hebrew "Tav" "ת" in the Old Testament, is also seen in the Passover service, when the blood of the Lamb was painted on two sides of the Doorposts, and across on the lintel:

Exo_12:7 And they shall take of the blood, and strike it on the two side posts and

on the upper door post of the houses, wherein they shall eat it.

This makes the Hebrew "Tav" or "Mark" set by God. When both pillars are seen as merely the vertical, and the lintel as the cross piece, as horizontal, it makes the Cross in the Hebrew Pictograph which represents the "Tav" in modern Hebrew.

The CROSS of CHRIST JESUS, how to show, from Scripture, Creation and History the Shape of the Cross, for WTS/JW (Watch Tower and Tract Society / Jehovah's Witnesses), Jews, Muslims, and unbelievers. Part 11.

The Images will be simple, and some of the explanation simple, and others more complex (for those who need the details).

#11

https://archive.org/details/hebrew-pictograph-and-script-chart-douglas-n-petrovich_202301

https://archive.org/details/awhn-cross-yhvh-picto-hebrew_202301

https://archive.org/details/awhn-cross-aleph-tau_202301

The Commandments of God dealing with the Vertical and Horizontal relationships, God to Man or Man to God, and the other Man to Man. In transgression of His Holy Law, mankind not only became separated from God, they also became disunified from one another.

Love to God (Vertical relationship, Heaven to Earth)

Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Mat_22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mar_12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Luk_10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Love to fellow mankind (Horizontal relationship, Earth to Earth, for mankind was made from earth (Genesis 2:7))

Lev 19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy

people, but thou shalt love thy neighbour as thyself: I am the LORD.

Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Mat_19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Mat_22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mar_12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mar_12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Luk_10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Rom_13:9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Rom_13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Gal_5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Jas_2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Thus Christ Jesus died for their transgression, so that we may be restored in both the Vertical and Horizontal:

Exo 20:1 And God spake all these words, saying,

[01]

Exo 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Exo 20:3 Thou shalt have no other gods before me.

[02]

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Exo 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Exo 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

[03]

Exo 20:7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

[04]

Exo 20:8 Remember the sabbath day, to keep it holy.

Exo 20:9 Six days shalt thou labour, and do all thy work:

Exo 20:10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

Exo 20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

[05]

Exo 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

[06]

Exo 20:13 Thou shalt not kill.

[07]

Exo 20:14 Thou shalt not commit adultery.

[08]

Exo 20:15 Thou shalt not steal.

[09]

Exo 20:16 Thou shalt not bear false witness against thy neighbour.

[10]

Exo 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The very name of the LORD God, JEHOVAH Elohiym, is found in the center of that Law, and Moses [an Hebrew [Exodus 2:11 KJB], of the tribe of Levi, not Judah; Exodus 2:1; 1 Chronicles 23:14 KJB] wrote the very words of Genesis 1:1-31, 2:1-4 [etc.], and more specifically that of Genesis 1:1, and 2:4 and Exodus 20:1-17.

Moses, inspired of God [2 Peter 1:21 KJB], wrote the name of God, in Genesis 2:4; Exodus 20:10,11, as "יהוה" [trans. lit. YHVH], and in Genesis 1:1, the words used were "אלהים את ... ואת".

In the ancient Hebrew pictograph and/or modern Hebrew script, as witnessed in ancient artifacts such as

[1] the Mesha Stele [for the YHVH] - https://en.wikipedia.org/wiki/Mesha_Stele

[2] the Gezer Calendar [for some ancient script] - https://en.wikipedia.org/wiki/Gezer_calendar

[3] the modern, ancient paleo and pictographic Hebrew script here - https://archive.org/details/hebrew-pictograph-and-script-chart-douglas-n-petrovich_202301

The name of God, given to Moses, "יהוה" [trans. lit. YHVH], given some 6528 times in the OT, in paleo Hebrew is:

https://archive.org/details/awhn-cross-yhvh-picto-hebrew_202301

This can mean, "Hands" "Behold (and worship with praise)", "the nail [prints]", "Behold" (reading from Right to Left, as in Hebrew), see John 20:25,27 KJB:

John 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

John 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

Joh_3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Isa_45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God,

and there is none else.

Isa_6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Joh_1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1Jn 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

1Jn 1:2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

1Jn 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

Do we see that the very letter "H" meaning to "behold" or "praise", is that of a man with two arms raised as far as east is from the west?

1Ti_2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Psa 103:11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

Vertical:

[1] Heaven

[2] Earth

Psa_103:12 As far as the east is from the west, so far hath he removed our transgressions from us.

Horizontal:

[3] East

[4] West

It can also mean a covenant between two, by sacrifice/piercing.

Mal_2:5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

Even more than this, the words in Genesis 1:1, Hebrew - בראשית ברא אלהים את

:השמים ואת הארץ, reveal two untranslated words, the Aleph, Tav, and the Vav, Aleph, Tav, which is the nail piercing the sacrifice to the cross, in Paleo Hebrew, the very "sign" suspended between the words "Heaven" and "Earth":

See for yourself - Alpha [sacrifice], Tau [Cross], Vau [pierced by the Nail] between Heaven and Earth

https://archive.org/details/awhn-cross-aleph-tau_202301

Jesus, the foundation of the Hebrew Aleph (Alpha) Bet, the Word of God.

It is WRIT LARGE for all the universe to see and understand, for those who love the Truth. Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify about me." [John 5:39 KJB]